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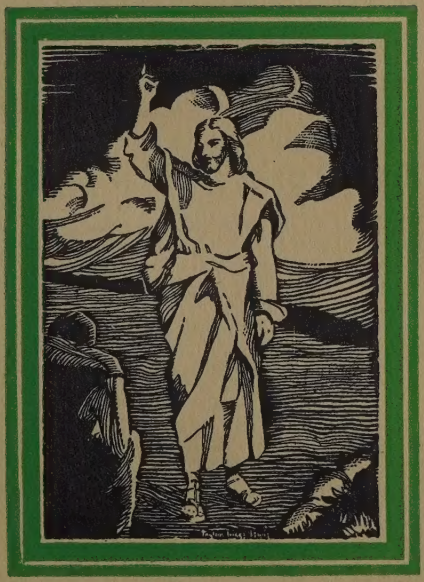

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In this issue

The Master's Message
by Alice M. Hopkins

Unity of Religion and Science
by Charles Fillmore

A magazine devoted to Christian healing

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

In the presence and power of Jesus Christ, I proclaim my perfect health

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

In the presence and power of Jesus Christ, I proclaim my prosperity

These statements are to be used from

December 20 to January 19, 1934

For further explanation of these thoughts turn to page 68

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

VOL. 79 KANSAS CITY, MO., DECEMBER, 1933 No. 6

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Unity of Religion and Science

By CHARLES FILLMORE

EDITOR'S NOTE—This is the text of the address that Mr. Fillmore made at a meeting of the World Fellowship of Faiths held during the Century of Progress at Chicago

MY AIM IS TO PROVE that science, in developing the unseen forces of the ether is merely revealing the mechanical side of that realm which Jesus called the "kingdom of the heavens."

The approach of religion to the "kingdom" is through Spirit; the approach of science to the same, under the name of the luminiferous ether, is through physics, chemistry, and kindred fields of research.

That science and religion have not worked in unity is borne out by history. Religion functions in the realm of ideas and science in the realm of facts. By facts we mean anything that may be proved by material tests. Christianity has been very jealous of its revelations and has assumed that they are far more valuable than the discoveries of science. When Saint Augustine proclaimed that "nothing is to be accepted save on the authority of the Scriptures," a wall of ecclesiastical authority inclosed Christianity, and the pages of church history testify to the entrenchment within that inclosure of millions of followers of Jesus. There could be no new revelations from God; the slogan of religious authorities was "Where the Scriptures speak, we speak; where they are silent, we are silent." Then followed the persecution even to death of any one who dared to discover anything that seemed to conflict with the accepted interpretations of the Bible. The horrors

of the inquisition are almost unspeakable.

But the proved facts of scientific research and discovery have bit by bit broken down the wall of narrow dogmatic assumptions reared by Christianity, and we are finding that we have, like the Pharisees of Jesus' time, been making the dead letter of Scripture revelation take the place of the living Christ. Jesus was a demonstration of the fact of God's existence and power in this world, and when charged by the ecclesiastical congress with breaking their law He thundered, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life."

In their zeal to make the Scriptures the one and only divine authority the original translators dropped that little word "ye," making the words of Jesus a command that they read the Scriptures, when it was a reprimand for too much reading of them and not enough understanding. This translation has been corrected in the American revision. The only revelation sanctioned by Jesus was the Spirit of truth, which He said would lead us into all Truth.

JESUS TAUGHT that the scientific realities of God were capable of expression here in this world. He taught that man within himself had God capacity and power. Jesus was crucified because He claimed to be the Son of God. Yet the Scriptures, which the Pharisees worshiped, had this bold proclamation, which Jesus quoted to them from Psalms 82:

"I said, Ye are gods,
And all of you sons of the Most High."

Jesus differed from other men in that He proved by His works that He was the Son of God, while the average man is still striving to attain that excellency.

Jesus attributed His marvelous demonstrations to His acquaintance with a realm that He called "the kingdom of the heavens," also "the kingdom of God." He

said that this kingdom was very near to us and might be made manifest in us.

The reports by His followers of what He taught clearly point to two subjects that He loved to discourse upon. The first was the Son of God: That He was the Son of God, and that we might all become as He was and demonstrate our dominion by following Him in the regeneration. "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." But Jesus did not promise the regenerate man divinity alone, He described in many parables and figures an environment, a kingdom in which regenerate man was to live eternally. He called it the kingdom of the heavens, not the kingdom of *heaven*, a place, as given in the King James Version of the Scriptures.

JESUS LOVED TO TALK about this kingdom of the heavens, and He compared it or said it was "like unto" this and that in many parables and mind pictures. This kingdom of the heavens was not, according to Jesus, a place to which the good go after death; it was a state to be attained by all who seek immortality, and its essential elements were right at hand, to be grasped and retained by the faithful. "The kingdom of God is come nigh unto you" was the proclamation.

There has been much speculation as to the source of Jesus' marvelous powers and many theories as to how He attained them. They have been classed as miracles, beyond the ken of scientific research. But the word "miracle" and the meaning attached to it are not found in the original text. Jesus did "signs" and "mighty works," but there is no claim in the Scriptures that He did anything outside law. Mighty works are being done by modern science that in past ages would have been classed as miracles.

To perform its miracles modern science draws upon

the kingdom of the heavens. It tells us that out of this kingdom come light, heat, power, color, sound, electricity, magnetism, life, and substance; in fact, that everything that exists in this universe came out of this invisible, omnipresent kingdom of the heavens, the luminiferous ether. They tell us that in their discoveries they have merely touched the hem of the garment of a kingdom that, by further discoveries along the same line, will revolutionize our whole civilization.

SCIENCE SAYS that a single drop of water contains energy equivalent to a year's continuous supply of 200 horsepower—enough to run several motor cars. If you suddenly freed the energy that is in a lump of sugar, it would be enough to blow up the city of London. Jesus said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you"; which epitomizes these discoveries of science, and more.

We should remember that this kingdom of the heavens is interpenetrating. The ultra-violet ray of science, the X ray, the cosmic ray are within our body. They are the protons and electrons of the atoms of which our body is formed.

Dr. George W. Crile, eminent surgeon and scientist, says that our bodies are composed of "*twenty-eight trillion* electric cells. Every one of these twenty-eight trillion cells is a tiny wet battery, with negative and positive poles. . . . Emotions—love, hate, fear, jealousy, are but stimulating processes, *loosing* currents of electricity through certain paths."

Man does not destroy his body "with his intellect; he worries, fears, hates, and is jealous with his organs."

Jesus said, "For out of the heart comes forth evil thoughts . . . these are the things which defile the man."

Dr. Crile further continues:

"If he [man] can learn to harness the hidden electricity of Niagara, can he not learn to control, to some degree at least, the electric battery in his own body?"

Jesus, referring to His body, said, "I have power to lay it down, and I have power to take it again."

LEW WALLACE, in "Ben-Hur," gives us a mystic's view of this kingdom:

"There is a kingdom on the earth, though it is not of it—a kingdom of wider bounds than the earth—wider than the sea and the earth, though they were rolled together as finest gold and spread by the beating of hammers. Its existence is a fact as our hearts are facts, and we journey through it from birth to death without seeing it; nor shall any man see it until he hath first known his own soul . . . in its dominion there is glory such as hath not entered imagination—original, incomparable . . . What it is, what it is for, how it may be reached, none can know until the Child [Savior] comes to take possession of it as his own."

Jesus taught that this kingdom of the heavens is the potential home of the inhabitants of earth. He said, "It is your Father's good pleasure to give you the kingdom." He pointed to faith in it as a mind seed that develops capacity in man and builds a structure that enables man to become a citizen of that kingdom. Faith as a grain of mustard seed will make man's mind strong, wise, and divinely efficient.

This kingdom of God, which is so near to us, is not an abstract ether, as science has intimated, but according to Jesus and other great spiritual masters, it is inhabited by entities of intelligence and power far beyond our earthly comprehension. This kingdom of the heavens is not new to the wise men of the Orient. They have for ages taught its existence, and adepts among them explored it and entered into it long before the time of Jesus. By the mystics of India this kingdom is variously named, but all designations point to it as the source of tremendous power for good or ill to man.

OUR RADIO INVENTORS say that they can visualize a radio receiving set of the future with tubes so sensitive that they will pick up from the ether the words of Jesus, uttered over nineteen hundred years

ago. Not only will these marvelous tubes catch the voices of those of the dim past but they will reproduce the voice of nature itself. Then we shall listen to the music of the spheres as idealized by Shakespeare:

"How sweet the moonlight sleeps upon this bank!
Here we will sit and let the sounds of music
Creep in our ears: soft stillness and the night
Become the touches of sweet harmony.
. . . Look how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins.
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

It may be literally true, as Pythagoras taught, that this universe is God performing a mighty symphony of creation, with the suns and planets merely musical notes on the staff of nature.

Another almost unbelievable marvel that our scientists anticipate is a phonograph record that will reproduce the voice of the speaker without mechanical means; that whole pages of our daily papers will record the voices of the speakers, and that those who read will hear every word without any appliance, other than the mechanism of this marvelous kingdom of the heavens, the luminiferous ether.

JESUS SAID that the seed planted in the soil represented the word of God. He also said that the kingdom of the heavens is like a field in which man, the sower, sowed his words, and that they brought forth some thirtyfold, some sixtyfold, and some a hundredfold. He also said that we should be held accountable for our lightest word: "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Whoever reads the words of Jesus with spiritual understanding, or even the imagination of a modern scientist, must conclude that He understood the prop-

erties of the ether and gave power to it even beyond the most vivid imaginings of any scientist.

To the superbly tuned mind and brain of Jesus the ether was a soil so eager with vibrant life that it would take only a few seed thoughts of supply, represented by the little lad's five loaves and two fishes, and at the word of a master like Jesus, they would increase enough to feed five thousand men, besides women and children.

As we examine the marvelous inventions of science, and compare them with the so-called miracles of Elijah, Elisha, and Jesus, we find that they all were working in the same great field, the kingdom of the heavens, the universal cosmic ether.

Science is also proving by experimentation that living cells have within them the elements of continuous life, and scientists are at loss to know why man's body should ever die, if it were properly fed and cleansed. Herbert Spencer came to the same conclusion theoretically. He said in substance that if man understood the issues of life in his body and was cast in a right environment he would overcome death. He said that "the theory of science would abolish the practice of both by substituting a perfect organism functioning in a perfect environment, into which death, having no correspondence with it could not enter. Then there would be eternal existence and perfect knowledge."

THIS WAS ACCOMPLISHED by Jesus, and through His understanding of how to release the protons and electrons concealed in the atoms and cells of His body, He overcame death. He said, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."

We thus see that both science and religion agree that eternal life depends on a harmonious environment combined with an understanding of that creative mind from which such an environment is derived.

The attainment of eternal conscious existence by man depends on his adjusting his thought to the ob-

servance of certain laws of living fixed eternally by the one life and intelligence.

This requires thought purification, or the elimination of thought products that project discord into the environment, part of which is the body. This process of elimination includes the destruction or death of the false structures that have been formed by thought, and adding new enduring structures of a character agreeable with the principles of the divine law.

The flesh body of man has been evolved by a thought process at variance with the spiritual law, and that body must be dissolved and its elements reassembled according to its original principles, those of the divine law. This dissolution of the body cells and their reassembling under the divine law may take place with the daily influx of right ideas, or it may be accomplished in a short time, as exemplified in the crucifixion and resurrection of Jesus. Paul said, "I die daily." He realized that his error thoughts were undergoing gradual destruction, that the "old man" of the flesh was casting off his sin, and that the "new man," the man after the divine pattern, was coming into manifestation.

The thought aggregation that evolves the perishable body of flesh is called the "carnal mind" in Scripture. It is also known as the Adversary, Judas, and the Devil.

IN ORDER TO FOLLOW Jesus in the regeneration, we must become better acquainted with our soul and how it functions in and through the body.

The human soul is a form of what our modern scientists have named the ether of space. The soul is the intermediate between the spirit and the body. Soul may be compared to the radio ether that carries sound radiations that a receiving set converts into words. For aught we know, the radio ether is a living, breathing, intelligent entity, like the entity man, who uses it to transmit his intelligence. As the mind of man uses his soul to transmit his intelligence to his body, so God, the universal mind, uses that same soul force to transmit His ideas to man. So we find that physical science is

discovering the unity of all things, visible and invisible.

They tell us that light, heat, and energy, and even matter are fast being merged into one primal force, which is radiation, and that this radiation fills all space. Formerly, science taught that space was empty, and matter the only reality. Now we are taught by science that matter is empty, and space the only reality. Thus we see that science is fast approaching the truths intuitively accepted by the spiritual-minded of every age, everywhere, and that God speaks to man out of the omnipresent heavens or ethers. It was not from some distant planet that Jesus talked to Paul, but out of the light; a light that blinded Paul and those that were with him, as they journeyed toward Damascus. The author of Acts in his testimony says: "Suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? . . . and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus."

THIS LIGHT that shone upon Paul from the heavens was so bright that it blinded him, as persons are often blinded by a flash of lightning. This proves that all light is of like character. Space is filled with vibrations of light, and light is the vehicle of intelligence; so it is a logical and demonstrable fact that space is vibrant with life and intelligence. God is wisdom, God is light, God is love. God is thus everywhere present as Spirit, and there is no absence of that one and only all-knowing life and light. Thus *"God is all, and there is none beside Him."*

In a meeting of the Society of Arts and Sciences held in New York last December, Walter Russell, president, said that

> The universal nature of light is one of the keys to this new puzzle. Light, according to tests with scientific instruments, is not merely what human eyes see, but essen-

tially the same radiation as heat, X rays, radio waves, and all other forms of radiation. Moreover, light also is energy. And solid matter is also a form of "light" when the word is used in its broader meaning of radiation.

Getting down to the ultimate particles which form matter, which seem to constitute light, and which carry energy, scientists find them all acting suspiciously like some of the processes of human thought.

"The question arises," says Russell, "is there any line of demarcation between a spiritual and a physical universe, and have we been calling the invisible universe spiritual just because we could not see it?

"We have begun to see something tangible and inspiring beyond place, mass, and dimension. There must be a limitless source of static energy somewhere back of all dynamic expression.

"If science finds itself justified in altering the traditional concepts of our Newtons, Keplers, and Maxwells in regard to energy, space, and motion, the first of the necessary steps will have been taken toward explaining God.

"Tomorrow physics undoubtedly will divorce energy from matter and give it to space. Perhaps space is all there is; all energy, all intelligence, and all concept. It is to space that science should look for a comprehensive God.

"Einstein forecast this far-reaching change of base from matter to space when he said that the next great step in science would be solution of space. 'It appears,' he says, 'that space will have to be regarded as a primary thing with matter only derived from it, so to speak, as a secondary result. Space now is turning around and eating up matter.'

"What we call the spiritual universe may prove to be the static source in space of electric energy. If Einstein's prophecy is fulfilled it would cause a far greater upheaval in science than Copernicus caused to the concept of Ptolemy.

"Basic conclusions of today would be either reversed or discarded entirely, for if energy belongs to space as the new cosmogony suggests, light would belong to space as Jesus inferred. When energy is found to belong to space, light will be understood to be an emergence from space, and God will have been found to be what Jesus said He was—light.

"As we study Jesus' teachings from the point of view of science, we become convinced that He understood light,

energy, motion, and space, and knew what filled space. Jesus taught that life is eternal; that there is no death. Science may soon prove this to be literally true, and that the body, like all other material phenomena, merely registers the intensity of the thinking of a supreme intelligence.

"If science proves this it will give meaning to the words of Sir James Jeans [the eminent British scientist] that 'matter may eventually prove to be pure thought.'"

RIGHT HERE let us say that Jesus did not teach that our body in its present material density is eternal, but that life is eternal. He taught and demonstrated, in the resurrection of His body, that the electronic energy in the cells forming the body could be released and synchronized with its source, the luminiferous ether (which He called the kingdom of the heavens), and that through this transformation the body would attain immortality. Paul wrote, "For this corruptible must put on incorruption, and this mortal must put on immortality. . . . then . . . Death is swallowed up in victory."

The space-filling ether is the mother of all life and intelligence. It may be conceived as the tremulous waters of life in which all things live as fishes in the sea. It is radiant with ideas. Its creations are ideas, and those ideas in their turn form infinite combinations from the original fount of ideas. These formed ideas crystallize into suns, planets, systems, and a universe of sentient beings at the head of which is man.

Thus the ether radiates intelligence and man, its most intelligent offspring, may cup the ear of his mind to the ether and catch its messages, as the plainsman lays his ear to the earth and hears the vibrations of the tread of animals far beyond his sight. The omnipresent ether is the throne of God, from which radiations of intelligence, love, and power continually flow to every living creature. As those who seek the same things are attracted to one another, so those who seek to know God open their inner intelligence to the radiations of the everywhere present ether.

WE READ IN THE 2d chapter of Proverbs:

"Incline thine ear unto wisdom,
And apply thy heart to understanding."

Emerson said, "What you are stands over you the while, and thunders so that I cannot hear what you say."

We listen with the fleshly ear so intently that the ear of the mind becomes dull. Incline the ear of your mind to the radiations of the spiritual ether and you will catch the ripples of the voice of Jehovah, as did Jesus and others who listen spiritually. You may not at first discern its source. Little Samuel at first thought he heard the voice of Eli. But practice in listening will train the inner ear until one will readily distinguish between the inner and the outer.

Just here it might be well to mention that the ether lying next the earth has been polluted by the error thought emanations of the human race and many voices clamor for the audience of man. Try the voices that sound in the stillness whether they be of God or men. All action of mind or body begins and ends in the ether. It is an interpenetrating, highly sensitive medium and is easily thrown into turbulence by the thoughts of the human ego. Angry, fearful, greedy, worried, anxious, impatient, or hurried man churns the ether into a whirlpool of discord and inharmony. God-Mind exists in a realm of peace, order, harmony, and must have a similar state of mind in those to whom it gives instruction. When man stills the outer consciousness in sleep or in peaceful meditation, the Jehovah-Mind communicates with the peace within and man calls it a dream or vision. "In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee."

THE SCRIPTURES are replete with accounts of those in every walk of life who have been guided by dreams and visions, but never in the history of the race has Jehovah used this means of directly interven-

ing in the personal lives of those who seek to follow His law so often as in our day. Men and women and even children, all over the world, testify to having received in dreams and visions messages from a source higher than that of earth. This avenue of contact between God and His sons is becoming so common that we see the fulfillment of Joel's prophecy:

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

There is urgent need of this direct instruction by Jehovah of the spiritual-minded. Our theological schools have lost the direct inspiration of Spirit through looking to the past for it instead of the present. The study of history is futile unless it can be made alive with present parallels. It does not benefit me to read that the Lord talked to the prophets of old unless I see the possibility of that same Spirit of omnipresence talking to prophets of today.

Science freely admits that it has not found all the potentialities that exist in the ether. It has released a few of the mechanical forces, but the great unknown intelligence—God—is still beyond its ken. But those who "tune in" to this kingdom of God with soul and body will effect a complete unity between the mechanical energies of the ether and the intelligent forces of spirit. Then will be fulfilled the vision of John: "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God."

The New Birth

By FAYETTE M. DRAKE

Man has within himself all that can make his life great, grand, and glorious

There is nothing within him that will not be obedient to his will when he arises to the plane of mastery and exercises that will

THE HUMAN HEART has had and always will have numberless reasons for thanksgiving, yet there are still more wonderful things in store for man when he sincerely, earnestly, and faithfully follows the leadings of Spirit. It is for him to learn to listen to the voice and become conscious of its leading, which is his only safe guide. Strange as it may seem, there are comparatively few who are really making any effort to follow that leading, or even seeking it as a guiding, directing force and power in life.

Man has within himself all that can make his life great, grand, and glorious on every plane of manifestation; but he must bring it forth and give to it the right expression. It is in this that he has failed, and through that failure he has brought upon himself an endless chain of circumstances and conditions over which he seems to possess no power of control, and to which he seems to be bound, with no visible means of escape. There has never been a time, however, when freedom from these conditions has not been at hand, when there has not been within man that which is at all times ready and willing to come forth into his life and free it from every inharmonious condition, if he will but do his part. His life would become full, free, and perfect, if instead of seeking to make Spirit his instrument for the purpose of giving expression to the lower forces of his being, he would but allow himself to become a willing and faithful servant, obedient to his highest impulses in the manifestation of love and

good will to all. There is nothing within him that will not be obedient to his will when he arises to the plane of mastery and exercises that will. This is the Truth of which the man of today, with very few exceptions, is ignorant. It is to this Truth that he must rouse himself, and of which he must become conscious; he must know it as the great reality of his own being, as the only Truth that can or will make him free.

JESUS SAID TO His followers: "Marvel not that I said unto thee, Ye must be born anew." Every one must enter into this new birth and come forth from it into newness of life, into the consciousness of its eternal reality, into a new consciousness of his place in the great plan of the universe; and what is more than all else, a new consciousness of himself, who and what he is in that great plan. But the heart of man must become a manger for the birth of the Christ; then man will realize the full meaning of the angel's song

"Glory to God in the highest,
And on earth peace among men,"

a song that will continue to ring down the ages, to become a reality in every soul in whom the Christ is born.

Jesus Christ gave the greatest expression of Truth in these words: "I and the Father are one." That which was true of Him is equally true of all others, for all are His brothers, all are children of the same Father with whom He proclaimed His oneness; therefore, it is for each one to become so conscious of Truth that he can say, as did Jesus Christ, and with the same realization, "I and the Father are one."

The consciousness of that oneness is the great plane of man's attainment; it is, to him, the plane of power, dominion, and mastery; the plane where every attribute of the God Spirit within, which has always been subject to man's will, will now be used to express love, Truth, and righteousness alone. Man will do this because his will, which is the supreme law of his world, will be so fully and completely at one with the will of God that there will be but one will in expression. Man himself

will have become so filled with the Spirit of the Christ that he will lovingly, reverently, and faithfully look up to the Father and say, "Not my will, but thine, be done."

WHEN THAT TIME shall have come, as it must, because it is even now on the way and its light is already shining in the minds and souls of the few who are awakened to it, there will be a new heaven and a new earth; Truth and righteousness will cover the earth as the waters cover the sea; and love alone, guided by the highest wisdom and understanding, will be the divine impulse of every soul. Man will have come into his own, the kingdom, the power, and the glory of the Father, and will in all things be the Father in expression.

These are the things that are in store for man, their bringing forth into manifestation being the great purpose of creation. It is the Father's work, to which every son should give his sincere and earnest endeavor of mind and soul. There is an obligation resting upon him to do this, a duty that he owes to himself and to his fellow men and, above all, a duty that he owes to his God, who has made him in the divine image and likeness. Being one with the Father, man cannot lift himself to a higher plane of spiritual perfection without, in the same measure, adding glory to the Father, whose Spirit is within him; in fact, there can be no separation of man from the Father. The more man grows in the consciousness of his oneness with the Father, the greater will be his understanding of all it means to him; the greater will be his realization of power by which he can express that oneness in the mighty works that it will be his to perform.

JESUS CHRIST SAID to His disciples, "He that believeth on me, the works that I do shall he do also; and *greater* works than these shall he do." The doing of these greater things will become a possibility to man to the extent that he grows in the knowledge and understanding of himself as one with the Father—in ex-

pression. In that high and exalted consciousness, he will put behind him all that does not measure up to the Jesus Christ standard of perfection. He will so direct the spiritual forces of his own being that they will give expression to that only which is pure, perfect, holy, to that which comes from but one source, the mind of God.

That is the attainment to which the man of today must press forward, to which he must bend every energy of mind, soul, and body. The God Spirit within him is becoming more and more insistent that he give to it the right expression. While it will ever be to him just what he makes it, the time will come when it will no longer stand as a barrier and shield between him and the evil that he has created through its wrong use. The time must come, and may be much closer than is realized, when man must cease giving expression to Spirit in the manner and way in which he has been doing it for ages past. Else he will become the victim of that which he has created, the forces of selfishness, greed, anger, hatred, malice, jealousy, lust, and sensuality. He has made them and is now giving them expression, and by the unfailing law of creation he must reap what he sows. They are the things from which he needs to be set free, but that freedom can come in no other way than through his awakening to Truth, and conforming his life to its great purpose.

THIS IS MAN'S WORK, and he must do it in the only way that is open to him; by giving the right expression to the God Spirit within him, making of it an instrument of Truth and righteousness. All that he makes of it will become a living reality in his own life and, through him, in the life of the world. It is for him to be master on whatever plane he may be manifesting his powers, but he must bring his own will into conscious oneness with the will of the Father. In the spirit of that oneness he must do works of Truth and righteousness if he would realize in his own life the blessings of life and peace.

Usable Truth

Faith Is Effective

By RICHARD LYNCH

There is nothing static or stagnant about faith. It is always an active quality involving thought, feeling, and will

Only the person who demonstrates his faith by accomplishment sheds inspiration abroad

With skill and experience any one can do the possible. Only the man of faith can perform the impossible

FAITH IS A KIND OF KNOWLEDGE based on trust; a positive belief in what we judge to be true. It is not a state or activity of any particular mental faculty, but rather a combined activity of the entire personality. It is expectant and prophetic; adventurous, courageous, creative. It is both a discoverer and a builder. It aspires and inspires. It is half vision and half power to express that vision. Really to believe is to have, for faith is the assurance of things hoped for, and the conviction that unseen things must become tangible. It gives us the ability to advance fearlessly into the possibilities of the realm of Spirit and to believe them into visibility.

We are constantly being reminded that the great need of today is a revival of faith. Just what is meant is not always clear, as the general public is confused about its meaning and skeptical regarding its practical value. To the fundamentalist, faith suggests religion only. It means belief in certain forms of worship as set forth in creed and dogma. It is what theology preaches as a means of salvation: faith in the literal truth of ancient propositions and outworn rituals. A

revival of faith, from this point of view, must be a return of religious zest, inspired by a resumption of long-established church doctrine.

The modern scientist, who believes only in intellectual propositions, is hostile to the theologian's point of view. To him, a revival of such faith would mean a return to ancient, ignorant superstition. He offers what is, to him, positive proof that religious faith should be relegated to the Dark Ages, and he makes a formal declaration of war on behalf of his up-to-date knowledge against the fundamentalist's lack of modernism.

But there is another class that calls itself modern and that includes many of our most scientific intellects. These do not recognize any hostility between science and true religion. But they do not confuse religious faith with theological doctrine. They know that science is still confronted with many mysterious secrets and that he who would discover them must walk by faith, not by sight. The kind of faith we need to revive today is not that which contradicts science, nor that which is overwhelmed by it, but rather the faith that coöperates with it; the faith that recognizes scientific achievement as the "works" without which faith is without use or profit.

STRANGE AS IT MAY SEEM, we find the best, most comprehensive meaning of faith in the works of a brilliant letter writer of ancient times. No more remarkable understanding of the word exists than that written many years ago by Paul to the Hebrews. His definition of it has nothing to do with religious creed; it does not concern itself with supposition or belief. It is substantial, dealing with the substance of Spirit and the tangible evidence into which unseen things may be shaped. It does not stop with the vision, but includes that which should follow, the demonstration, or "works."

This extraordinary letter contains the most marvelous chapter about faith accomplishment that has

ever been compiled. Yet we could equal if not surpass it today by a record of twentieth-century creations of faith. Time would certainly fail us to tell, in one short chapter, of Burbank, and Edison, of Curtiss and the Wright brothers, of Lindbergh and Byrd and Earhart, of Einstein and Eddington, of Pupin, Jacks, and Millikan, and numberless others who compose the cloud of witnesses by which our modern life is encompassed; and of how, through their faith, natural forces have been subdued, conquered, and placed under man's dominion. Faith in the unseen reality has literally removed mountains of earth and cast them into the sea; it has quickened human sight and hearing; it has annihilated time and space; it has given men eagle's wings and made them air-minded instead of earth-bound. All scientific demonstration is the result of faith—light, heat, locomotion, even our food, containing, as it does, the faith of the planter in a law of growth and fruition.

WE WALK BY FAITH in many ways, every day of our life. In fact, we can scarcely take a step in any direction that does not imply confidence in some person or thing or principle. We may not always call it faith, but it rules us even when we are largely unconscious of its presence and power. We speak of proving a principle, but our belief does not wait on the proof; we seek to prove it because we first believe in it.

There is nothing static or stagnant about faith. It is always an active quality involving thought, feeling, and will. It combines these with the adventurous courage that steps forth boldly on its quest. Faith is the first requisite to success, but "what does it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?" James goes on to tell us that "faith, if it have not works, is dead," just as the body without the spirit has no life. We often speak of a living faith. In reality there is no other kind. Faith is a dynamic force calling for active application.

It is quite true that the world today is passing

through a period of what seems like a loss of faith in many things. Honesty, justice, good will, safety—all these appear very often to be tottering on their foundations. But we know that this is only a lethargic condition. The faith of the world can and will be revived. It is not a time for glossing over conditions with pious platitudes. The world is floundering in a bog of problems that cannot be met with mere optimism. We all are feeling, more or less, the pressure of the struggle of men to disentangle themselves from the conditions of discouragement and despondency into which they have fallen. If we have escaped a direct effect, we are yet influenced by, and are helping to bear the burdens of others. We cannot turn away. We are forced to stand and meet the issue face to face.

FROM A REALISTIC point of view, there are many ways of looking at our present economic state. We see our powerful and prosperous country with undiminished wealth and an oversupply of commodities, yet struggling in a slough of lack and unemployment that threatens to drain it of its very life blood. Throughout the world we see governments being overthrown and society undergoing disintegration. Instead of getting into a panic over the seeming hopelessness of the present conditions, we should revive our dormant faith that we live in a universe governed by law, where nothing just "happens." Back of every effect lies its cause. What kind of a world would this be if such a holocaust as the late World War could come and go without producing any effect?

A still greater fundamental cause lies back of war. We may trace it directly to the emotions in the mind of the individual. Hatred, greed, jealousy, selfishness —all these have become manifest conditions. The material world is a demonstration of certain laws, causes, states of mind. Thought energy always projects itself into form or expression. If we would demonstrate profitably, our thought should be positive and definite. It should agree with the perfection of Divine Mind,

which knows only what is true. In every man's mind there are images of achievement imprinted on his consciousness. They are like seeds, holding within themselves infinite possibilities of development, growth, and fruition. Each produces its kind.

As INDIVIDUALS we have been planting wrong ideals. We have been sowing to the flesh, and the world of that flesh is reaping corruption. Too many seeds of greedy exploitation have been cast into the commercial plot. Too much impatience and extravagance and excitement have been planted in the social field. According to the universal law of cause and effect these have "produced," and the harvest is chaos. The experience is already bringing us back to a true realization of the meaning of work. Lack of employment is making it desirable not alone as a means of livelihood, but as a refuge from apathetic indifference toward life.

It has been said that doubt comes from idleness; that doing creates faith. I found a striking illustration of this in an article written by one of the leading educators of our day, L. P. Jacks, principal of Manchester College, Oxford, and editor of the Hibbert Journal. Dr. Jacks says that work, once a sacred thing, has become secularized. What was once an expression of the spirit is now an exploitation of materialism. In the days of paganism, every vocation had a god or goddess to help and protect the worker. Each deity was a master craftsman in his particular line. He not only supervised the calling, but he worked at it. This certainly engendered faith in the mind of the human worker. He could believe in his god and the god's ability to help him both capably and efficiently. It put divinity into his daily task and gave him a motive for excellence of workmanship.

When Christianity first superseded the pagan religion, many of its gods and goddesses were transformed into patron saints. They were not so named, of course, but their significance was the same. Dur-

ing the Middle Ages there were patron saints for every trade and calling, and many were the demands made upon them in times of trouble and difficulty.

IT IS FAR FROM Dr. Jack's idea to suggest a return of paganism or to encourage a dependence on patron saints. What he does stress is his regret that men have lost their reverence for work. The worker once worshiped an ideal of excellence. Accomplishment created faith, and faith became an incentive to more and better work. "By works a man is justified, and not only by faith." It is a pity we have lost the vision of work as something divine manifested through human expression; that we have separated our works from our faith, our outer life from our inner spirit.

We need the revival of faith that shall bring about a reunion of the outer and the inner—a spiritualization of work, which is nothing more nor less than doing work in the best possible way. Emerson wrote, "Every man's work is his life preserver. I look on that man as happy who, when there is a question of success, looks into his work for a reply; not into the market, not into opinion, not into patronage. The man is happy who likes to see his work rightly done, for its own sake." What could be a better way than looking to the Master Craftsman who works always with the "son" for the uplifting and perfection of the ideal? Only the person who demonstrates his faith by accomplishment sheds inspiration abroad. His work declares his faith to the world.

IT IS EASY ENOUGH to have vision; almost anyone may gain it. But vision will not abide with the man who does not believe in it enough to bend every effort toward working out its fulfillment. Persistent action must back it up, otherwise it is but a fleeting impression, not a vital conviction. I know of a man who built himself a cottage on the shore of a lake. Some one liked it and wanted to buy it. So the man sold it and

built himself another. The same thing happened to the second one. He built another and another, and the demand for his cottages increased until quite a group had been built and sold. Some one suggested that a hotel was needed to complete the colony. One day the man was seen building a large chimney out in a cleared space. When asked why he was doing this, he answered that when he got the money he would build a hotel around it. Needless to say, the hotel was built. This is what I mean by working out a vision.

Instead of bemoaning the fact that there is no money or that we lack ability or that we have no opportunity, faith will impel us to step out into the seeming void. With skill and experience any one can do the possible. Only the man of faith can perform the impossible. "Any man can see the farms that are fenced and tilled, the houses that are built. Only the man of faith sees possible farms and houses. His eye makes estates as fast as the sun breeds clouds."

FEW OF US HAVE faith enough in our own capacities even to try what appears difficult. We wait for some one else to blaze the trail for us. We try to do only what has been done. We look only toward the obvious. Every man has plenty of natural ability; his mind would lead him out of worse troubles than he is facing today if he would clear it of doubts and fears. Every man can do this by cultivating the faith that is perfected in "works."

Each man's business today is to contribute his share toward regaining the lost morale of the world. It is each man's duty as a citizen to "stir up the gift of God" that is within him, to revive his faith in his own capabilities, and to insure belief on the part of those about him by demonstrating the confidence that is his. For there are many now, as in the time of Jesus, who are ready to believe "for their works' sake" only. Each family or group or community or country is composed of individuals whose attitude as such pro-

duces the mass condition. This viewpoint places a responsibility upon every one of us. Not one may stand aside in apathetic indifference. Every man's faith must be made manifest in his works. "To each one is given the manifestation of the Spirit to profit withal." Nothing can take this inner power away from him. Nobody can regulate it but himself.

EVEN AS PHYSICAL BODIES require exercise, so faith, as mental muscle, must be developed through use. This modern age demands of you and of me the cultivation and application of that dynamic power which must register in accomplishment. By our works we shall be justified, and not by our faith only.

Every man must have faith, both in himself and in others. Each one must put his own house in order. Each must believe in his power and ability to do the works of Him that sent him into the world. Each must feel the responsibility of being a single cell in combination with all the other cells that compose the body of his community. Each must realize that no life ruled by the dynamic faith of spiritual insight can fail to get results. Each must know that in yielding himself unreservedly to the Spirit of good, he will be filled with its wholeness, which is perfection. We must expand our vision of world prosperity past all negative depression. We must cultivate the vision of faith that is made perfect in works.

We can do this by believing in ourselves and in our ability to overcome negative depression with positive, dynamic power; by seeking this power within instead of outside ourselves; by using it to crowd out inertia and discouragement from our thought, and by keeping a sustained consciousness of the presence and power of God, and His ability and willingness to become flesh and dwell among us.

EDITOR'S NOTE—This is the seventh of ten articles by Richard Lynch. The eighth will appear next month.

The Master's
Message of Freedom

By ALICE M. HOPKINS

There is something within the self of a man that must be awakened before the miracle of transformation can take place

Jesus opened for those who could receive His teaching a door into a new world, the "kingdom-of-heaven" world . . . a world in which there are no burdens

THERE IS NOTHING the soul of man craves so much as freedom; freedom from whatever it is that oppresses or is burdensome to it. With some it is disease that seems to bind them down and take all the joy out of living; with others it is poverty, and with still others it is loneliness and heartache because of separation from dear ones. Whatever it is that limits and burdens us, from that we long to be free with all the strength of our being. And the everlasting appeal of the teaching of the Master is its gospel of freedom.

And yet, strange as it may seem, not all of us have heard that gospel of freedom. The sublime message of freedom that throbs through the teaching of Jesus —some of us, our ears dulled with hearing, have passed it by. Or, strained as it has often been through minds that only imperfectly caught its glorious import, it has been made but to lay an added burden of so-called Christian duty upon lives already too limited and overburdened. But to those who were present when Jesus taught, to those who heard the words that fell from the lips of the Master Himself—in the days when Cæsar ruled the outer world and religion groaned beneath the laws of the Pharisees—there must have come a glimpse

of freedom transcending anything they had yet dreamed. And could we in our imagination relive some of those scenes, we might even today catch some of the thrill and wonder of it.

Let us try to make Jesus more real to ourselves by not putting Him too far away from us, too far beyond us. Let us think of Him as starting out upon His life-work just as any other young man does. The records tell us that He taught in many cities and towns throughout Galilee before appearing in His home town, Nazareth. It is to be expected that His boyhood friends would hear rumors of the teaching and of the marvelous healings that were taking place. And it is natural that they should question amongst themselves whether He would come to Nazareth and what He would be like, this boy that they had known as the carpenter's son. At last it was reported that He was coming, that He would be in Nazareth on the morrow. It is to be expected that this news would make something of a stir amongst the townspeople, and that every one who had known Him as a boy would be on hand eager to hear Him and to see what He would do. Would He perform a miracle in their town? How could the carpenter's son work miracles, and what would He have to say to people who had known Him all through His boyhood? Do you suppose that Jesus might have felt any of the hesitancy that would be natural to one of us in standing for the first time as a teacher before those with whom we had formerly mingled as playmate and companion?

THE DAY CAME; He was in Nazareth; He was in the synagogue, and all His old neighbors were there. The time had come to declare Himself. It would seem that this village boy grown to be a great teacher displayed great tact on this occasion, and yet that He met the situation boldly. As He had already repelled the wiles of the Tempter by quoting the "It was written" of the Jewish Scriptures, so now He turned to that same source for words in which to declare His mission.

When He signified His intention to read, there was placed in His hands the Book of the prophet Isaiah. "And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.
And he closed the book and gave it back to the attendant and sat down."

Could anything have been simpler, and yet could anything have been more full of dignity? The record goes on to say that "the eyes of all in the synagogue were fastened on him." And when He saw that they sought an explanation, He answered them,

"To-day hath this scripture been fulfilled in your ears."

Our imaginations are held by the drama of it. The young man among His townspeople; joy and love and wonder struggling with incredulity in the faces of those who loved Him, scorn and ridicule in the faces of others. And His message? The heart of it was freedom. He had come, He said, to preach a gospel of good news, a gospel that would release men from their burdens, burdens which many of them had borne as long as they could remember and from which they scarcely even expected to be free in this life, burdens of poverty, sorrow, disease, oppression. This was the message that Jesus was preaching throughout Galilee. No wonder the "common people heard him gladly." Wouldn't the common people hear such a man gladly today?

SUPPOSE THAT when the bread line is forming in one of our big cities, a man with a commanding presence should stand up in their midst and say: "I have come to tell you how you can be free from your burden of

poverty." Do you think they would listen? Suppose such a man walked into one of our great prisons and said: "I have come to tell you something that will set every one of you free." Would they listen? Suppose such a one stood with some sorrowing group around the grave of their loved one and said: "I have come to heal your sorrowing hearts and tell you how to have eternal life." Would they listen? And suppose they should ask, "When will you do this? We know all this will be true in another world, but we want our good now." And suppose he replied, "Now, now is the appointed time"?

It was an old Jewish custom that every fiftieth year should be observed as a year of jubilee. During this year no Hebrew either sowed or reaped; and any family who, during the fifty years just passed, had forfeited any of their possessions, had their original inheritance restored to them. Whether it had been sold, or taken in payment of a debt, or however it had been disposed of, at this time all obligations against it were discharged and it reverted free of all encumbrance to its original owner. During this year, too, all Hebrew servants were set free, with their wives and their children. No wonder it was called a year of jubilee: the year when every yoke was broken, whether of poverty, of labor, or of slavery. And Jesus was preaching a perpetual jubilee.

IF THERE WERE those who listened and followed gladly, there were those who said, "Who is this fellow? Nothing but a carpenter. Let Him show us." And Jesus' reply was masterly. Recalling to their minds incidents in their own history, He said: "There were many widows in Israel in the days of Elijah . . . and unto none of them was Elijah sent but only to Zarephath . . . And there were many lepers in Israel in the time of Elisha the prophet: and none of them was cleansed, but only Naaman." Why were not the rest fed and healed and prospered? There is something that

has to take place in us, something that has to respond in the heart and mind before the healing, before the releasing can take place. There were many lepers, but only one was healed because only one opened his life to that healing. There were many widows and other poor people in Israel, but to only the one in whom the spark of faith was ready to be kindled was Elijah sent that he might bless her cruse of oil into never-failing power.

If Jesus were to stand before the bread line mentioned above, some would listen and some would jeer, and in the souls of some would be awakened something that would take them out of the bread line, not for a single year of jubilee, but forever. And in the great prison there would also be some who would listen and some who would jeer, and a few would feel something that had held them in bondage slip from their souls; and when the soul is loosed from the bonds that bind it, no bars can hold the body. There is something within the self of a man that must be awakened before the miracle of transformation can take place. To open the prison doors will not set a man free. The self of the man must be quickened; and when that is done, a power is released that will open all the prison doors of his life, that will forever unbind the chains of poverty and loose the yoke of bondage to evil. Then no poverty can ever bind him again and no prison bars ever hold him. Was not the widow with her never-failing cruse of oil released forever from poverty? Do we ever hear of Naaman slipping again into leprosy?

WHAT WAS IT that these prophets did for those whom they released? What was it that Jesus did for the multitudes whom he healed? Jesus opened for those who could receive His teaching a door into a new world, the "kingdom-of-heaven" world that He came to declare; a world in which there are no burdens, no prisons, no disease, and no lack. Where is that kingdom-of-heaven world? Oh, the marvel of it! Jesus said it

was within each one of us, within rich and poor alike. And it only needs the touch of a quickened spiritual understanding in order that the door shall swing open wide. Admitted into that kingdom, we see with new eyes. We find that lack has disappeared, not because of something we have accomplished, but because we see that we are living in the midst of a kingdom of plenty. Admitted into that kingdom of heaven, we find new relationships to everything, and bondage of all sorts drops from us because of our birthright as children of God. Admitted into that kingdom of heaven, we recognize that our life springs from an eternal fount that nothing can ever destroy.

A stone only has weight because of the law of gravity. If we could take it up above the plane where the law of gravity is operative it would no longer have any weight. And so it is with all the conditions of life which bind and burden and distress us. These burdens are only operative when we are in the sense-world consciousness. Lift them up into the kingdom-of-heaven consciousness and they lose their weight. And when a burden has lost its weight; why, it is no longer a burden, it ceases to be. This is the secret of the life that is free from burdens.

WHEN A LITTLE CHILD is born into this world, there are a thousand beauties for it to see and enjoy, but it sees only an infinitesimal portion of the things that are right before its eyes. Why does it not see them? Because it has nothing in its mind by which to relate it to them. Little by little, through growth and unfoldment, its eyes are opened to a larger world. We, born into the kingdom-of-heaven world, its citizens and heirs, are in the midst of glories and riches that we see not at all because there is nothing in our consciousness by which to relate us to them. Gradually, through unfoldment and deeper understanding, our eyes are opened to see that not at some future time, but now are we citizens of a world filled to overflowing with all the good things that a Father's love can bestow.

The Truth
Shall
MAKE YOU FREE

By O. C. DROWN

Blessed seeker after righteousness, you shall be filled

You are now one with God, a son of God

The work of Jesus Christ . . . is the one thing needful for the freedom that you seek

God being infinite, there can be nothing outside of infinity; therefore all creation is one

DEAR SON OF GOD—for such you are, though you may not yet be conscious of that marvelous realization—grace be unto you through our Lord and Savior Jesus Christ.

Out of the fullness of joy that is in my heart because of the revelations of God to my soul, and because of the desire of Spirit within me to bring to all men a knowledge of the Truth that makes us free from all bonds and brings us into the glorious liberty of the sons of God, I bring to you this message of salvation, good tidings of great joy which shall be to all people.

Blessed seeker after righteousness, you shall be filled. There is within your heart, and within the heart of every one, the desire for freedom. There is also, deep down in the consciousness of every one, a feeling that he is rightfully entitled to freedom. Dear one, take heart; the desire you feel is the desire of your heavenly Father for you. What God desires for you is your divine birthright, and He is waiting to give it to you.

To show us the way of salvation from all sorrow,

sin, sickness, and death and to show us the way into the kingdom of heaven and the enjoyment of the glorious liberty of the sons of God, is the mission of Jesus Christ. And His glorious promise is that "if ye abide in me, and my words abide in you," "ye shall know the truth, and the truth shall make you free."

To abide in Christ and to have His words abide in you, you must have some conception of the meaning of the Christ. Jesus the Christ said, "I am the way, and the truth, and the life"; "follow me." Christ is God's idea of Himself in expression, the divine ideal in God-Mind for all men; the ideal of the essentials of divinity applicable to the race. Jesus Christ is the Way-Shower, the great example, the manifestation of that perfect idea for every one. This grand ideal is the reproduction on the individual plane (in every person) of the image and likeness of God, of all that God is in Himself in the universal. The Christ is the concentration of universal Spirit into a personality on the spiritual plane, correlated with the individuality of each one who affords the necessary thought conditions for its manifestation in himself. This Christ, this perfect pattern, is your divine self, your I AM, and it is the same Spirit that in the universal is your heavenly Father. You now are one with God, a son of God.

To abide in Christ is consciously to abide in contemplation of this divine ideal as now existing at the center of your being waiting for you to give it expression. To have the words of Christ abide in you is to accept Him as your Savior and follow Him; to realize, as He did, that your mission is to express the wholeness and completeness of Spirit in a perfect individuality; to embody in your life all that God is in His Spiritual essence; to strive continually to be that child of God according to your highest conception; to keep the vision of the divine ideal, your true self, the image and likeness of God, continually in consciousness and give it expression to the best of your ability. Thus abiding

in Christ, you will increase more and more in your ability to grasp the clear vision of perfection and grow more and more like Him. As you continually strive for spiritual light, you will be led in wisdom's ways to an understanding and assurance of the Truth that shall make you free.

The work of Jesus Christ brings you not only a logical intellectual perception of Truth, but a spiritual revelation direct to your consciousness, and it gives you the assurance of your sonship of God that no person, power, condition, or circumstance can ever take from you. It is the pearl of great price; it is the one thing needful for the freedom that you seek.

THE GREAT TRUTH that makes you free I briefly mentioned in the opening paragraph and in the description of the Christ. The great truth is: *you are a child of God now, His image and likeness, a spiritual being, one with and a part of the infinite God, an heir of God, and joint heir with Christ Jesus to all the blessings of the kingdom of heaven. Your real self is perfect now and you now have at your command the infinite resources of God.*

But a mere statement of the truth does not convince one of it. By appealing to the logic of your intelligence, which is itself a part of God-Mind, I shall show you that it is impossible for you to be anything less than the image and likeness of God, now. And then by relying on your own logic and by applying spiritual principles, you shall consciously put yourself in harmony with the universal Spirit of God and feel the inflow of Spirit. Thus, feeling Truth to your inner consciousness, having such assurance of Truth that no person or circumstance can move you, you shall know Truth by direct revelation of the Holy Spirit, of which you are a part.

In order to know the truth of your own being, in order to form a conception of your own nature and possibilities, you must first have a conception of God,

whose image and likeness you are. You must also understand your relation to God in order to have a basis for your faith that God does hear and answer prayer and that He will hear and answer your prayer.

GOD IS SPIRIT, Mind, Principle, law, infinite life (strength, power, activity), love (compassion, mercy, kindness, tenderness), beauty (wisdom, harmony, peace, joy), substance, omnipotence, omniscience, and omnipresence, All-Good, first and only cause of all that is. God our Father is Spirit universal. You are a son of God, the individualization of that same Spirit. You and your Father are one. God is the universal, you are the particular of the same infinite Spirit. You are divine.

God being infinite, there can be nothing outside of infinity; therefore all creation is one. Every form in the universe is but a mode of manifestation of the one Spirit, which is God. Every form, visible and invisible, is but the manifestation of an idea in the God-Mind. Man, being the image and likeness of God, is the individualization of all that Spirit contains in the universal. Man is the individual working out of the universal Spirit (God the Father).

All of God's creation, up to and including man, has been generic; that is, according to types; and God, being universal, could not, by reason of that universalness, be concerned with particular circumstances and conditions relative to the individual, except by becoming the individual and particular.

Man is a thought in the mind of God. In producing man, God has produced a thought that is capable of thinking for itself.

INTELLECTUAL MAN, capable of comprehending abstract principles and universal laws, and capable of analyzing these laws and applying principles by supplying new conditions other than those spontaneously provided by nature, is the highest creation of

the cosmic or universal Mind. Now, in order to carry the development of the individual to still higher and higher expressions of the life, love, and beauty of the originating Spirit, in its perpetual reaching out for the fuller realization of its own livingness, Spirit transfers its workings from the universal to the subcenter in the individual. It does this by recognizing itself from the individual standpoint on the plane of the particular, and this self-recognition from the individual standpoint is your own recognition of your own nature and relationship to God; for you are that individual thought of God. Therefore, your development depends on your conscious self-recognition and your coöperation with the universal Spirit.

Now, what is the mode of operation of this continual increasing and expanding of the Spirit for fuller and fuller realization and expression of the life, love, and beauty that it feels itself to be? In the beginning God created, how? Before any creation, there was neither time, space, condition, nor thing. Time and space arise from the relation of things and conditions. Therefore, creation came by the Word of God (the thought of God). In the beginning, there being nothing but Spirit, creation came by the self-recognition of Spirit, the action of Spirit upon itself, the passive (feminine) quality of Spirit responding to the active (masculine) quality of Spirit, independent of any time, space, condition, or thing. Therefore, the only time and place recognized or known to the originating Spirit is the universal here and everlasting now.

SPIRIT CANNOT CHANGE its inherent nature, therefore the creative action must continue in the individual by the same process as in the universal; that it, by the individual's thinking of himself as the thought of God that he is; thinking and feeling what he desires to become; thinking of himself as the essence of Spirit manifesting and expressing the life, love, and beauty that he is; thinking of this expression as

a present fact, here and now. By placing our thoughts in the here and now, independent of time, space, things, or conditions, we place them on the plane of Spirit; and the inherent wisdom and intelligence of the infinite Spirit proceeds, by the law of growth, to produce its own laws, form its own channels for the manifestation on the plane of the relative, in form and condition, the expression of the individual's conception of himself and his relationship to the Father. This thinking and feeling of the individual must be modes or phases of Spirit's expression, states of being, and not of having or getting particular things or circumstances, for the manifestation of God's will in us, our highest good. We must leave the selection of proper channels and conditions to the originating Spirit, which sees our good as related to the whole universe and which will always work in us, through us, and for us as parts of a perfect whole. Therefore, to receive the guidance and power of God, we must conform our thoughts and feelings to the thoughts of God, the broad generic principles of expression of the life, love, and beauty of the originating Spirit.

HERE IS THE MISSION of the Christ or divine idea for man. The perfect pattern of a glorified humanity, which is the I AM, the real self of every individual; the I AM of you and the I AM God, are identical. I AM is one. It is through your contemplation of yourself as a perfect thought of God for the complete reproduction of Himself on the individual plane, of all that He is in the universal, the divine ideal, the Christ, that you cause Spirit to contemplate itself from your I AM, from the center of your being, and thereby direct the responsive Holy Spirit to manifest this ideal by the same mode of operation by which all creation came in the beginning: the action of Spirit upon itself (self-contemplation).

As you steadfastly behold the Christ within yourself, you become the embodiment of your conception,

and with every advance in growth toward the goal, your conception is enlarged and you see still greater heights of attainment before you. This reciprocal action between your mind and the mind of the universal Spirit will continue to attain ever more glorious possibilities of expressing abundant life, on plane after plane, onward and upward to infinity. This reciprocal action arises from the ability of the individual to perceive abstract principles and universal laws and to introduce new and different conditions, allowing a continually widening application of the universal laws beyond the present manifestation. In this way, growth will continue to reveal ever higher and higher opportunities and more glorious expressions of life, love, and beauty—on and on to infinity, throughout eternity—because the possibilities are infinite and inexhaustible. It has not "entered into the heart of man, the things which God hath prepared for them that love Him."

NOW, THE ONLY METHOD of attaining these ever higher and higher concepts is to turn your attention within, to the center of your own being, your I AM, where you are one with I AM God, the universal Spirit. Here contemplate yourself as a center of operations for the mind of God, consciously, definitely placing yourself under the guidance of the Holy Spirit, asking God to take you and use you as a channel for the expression of Himself, and then becoming very still and listening for the still small voice. Know, by reason of your oneness, that He has heard you; know that by reason of your oneness with God, your own faith (feeling of assurance by reason of your understanding) is the formation of the Spiritual prototype, the reality of the answer to your prayer, and that it only needs your continued faith to cause the spiritual prototype to take form and extend itself into the manifest world. Know that part of that extension is the guidance of the Spirit within you, showing you your part

in the work of complete fulfillment of God's answer to your prayer. Place your conscious mind on the plane of the universal, where you recognize no time nor space nor condition. Recognize your oneness with the universal and recognize that there is no separation anywhere in being. Recognize that all manifestation is but the outer working of the infinite universal Spirit. Now, remember that the same creative power of God in the universal, by which creation came by self-contemplation, is still the same in its nature when working from the standpoint of your own individuality. As there was no time, space, or condition in the beginning, Spirit's creative power was not dependent on any time or space or condition; therefore, as Spirit cannot change its inherent nature, it still retains that independence of time, space, or condition. Therefore, contemplate yourself now as the particular manifestation of life, love, and beauty, as doing things in harmony with this universal upward and onward movement of Spirit.

WHEN YOU HAVE ATTAINED this point, let go and rest for a time, just feeling and knowing that you are in the everlasting arms, and that Spirit is responding to your self-contemplation. You will feel the response of the Holy Spirit. Then the seed has been planted, the prototype of the conception has been completed on the plane of Spirit.

If you do not receive definite instructions during the meditation, know that the guidance will come when needed. Trust in Him always, and as you go forth in your daily work doing all things in love and as if for God, the Holy Spirit will be working in you, through you, and for you, leading you and guiding you and caring for you. By the law of growth, this conception will be made manifest by Spirit's wisdom and power. Spirit will open up ever grander and grander concepts and possibilities to your vision and give you ever increasing wisdom and power of accomplishment; pro-

viding you live ever in the present, doing whatever comes to your hand in a spirit of love, trusting your own highest wisdom and desires to be the will of God for you at the present moment, and being ever alert for the leadings of Spirit, and trusting that the thing for you to do is now at hand.

Know that you, as a spiritual being, are now doing your most important work, that of seeing yourself as now engaged in the expression of the life, love, and beauty of God. Know that God loves you, His child, and that He cares for you and gives you His unlimited good as fast as you develop in righteousness, as fast as you accept it in faith and use it to His glory. As you are faithful in a few things, He will make you ruler over many. Thus as you become more and more in harmony with the divine will, as you think as God thinks, you become more and more a distributing center of the divine powers, a steward of God. Your life is a continuous expanding of glorious living to ever-higher and wider expressions and ever-increasing enjoyment of abundant life. Thus you will be able to help spread the joy and peace of God to all men and help to bring the whole world into the glorious liberty of the sons of God.

I HAVE NOT in this article undertaken to explain all the mysteries of creation or all the work of Jesus Christ, but have added my testimony as one who has found God. I assure you that all you can possibly desire is to be found in an understanding of your divine nature, and the place to go to receive this understanding and assurance is to God through Christ, your own I AM, your own real self. For God is your all-sufficiency in all things.

Let us contemplate ourselves as the sons of God, rich in the knowledge that we are distributing centers of the infinite creative power, abundantly supplied now with good of every kind, and let us see ourselves as giving largely and generously to others of this good

of every kind—spiritual, intellectual, and physical good. Let us feel ourselves giving spiritual service, intellectual service, and physical service; feel ourselves expressing the fullness of God, on the spiritual, mental, and physical planes. Let us feel our completeness as the full manifestation of the Godhead, spirit, soul, and body. This spiritual perception, or self-contemplation, of ourselves as the glorious sons of God will, by the inherent creative power of Spirit working in, through, and for us, externalize the proper conditions and channels for the complete fulfillment, on the outer plane, of the ideal thus established on the inner plane. Thank God that it is done now, and have faith that infinite Spirit is bringing it into manifestation and that it shall quickly come to pass.

FOR TWENTY YEARS I strove in vain to find God. Then in the depths of despair I cried out, "O God, I have failed, You will have to show me the way." When I had done this and left it all to God, I found Him "closer than hands and feet," and He lovingly showed me the way. I have in Truth been born again. I have been brought from darkness into light. I am raised from death unto life. The very windows of heaven are open, and I behold the glory of the risen Christ, and the object of all my efforts is to become like Him, to know and do His holy will.

May this message of love inspire you to a firmer faith in almighty God, the Father of all. This is my prayer in the name of our Lord and Savior Jesus Christ.

For every blessing received, for every good received, and for every good, no matter how great or how small, that I am privileged to do, I give all credit, all praise, all glory to our God. I know that "I can of myself do nothing." It is God working in me who does the work. I praise God all the day long for His bountiful mercy and love, for His manifold blessings, for the inspiration of His Holy Spirit that has brought me the peace that passeth understanding.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 10, DECEMBER 3, 1933.

Unity Subject—*Righteous Desire.*

International Subject—*Paul in Ephesus.*—Acts 19:8-20.

8. And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God.

9. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

10. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.

11. And God wrought special miracles by the hands of Paul:

12. Insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

13. But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

14. And there were seven sons of one Sceva, a Jew, a chief priest, who did this.

15. And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye?

16. And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.

17. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

18. Many also of them that had believed came, confessing, and declaring their deeds.

19. And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.

20. So mightily grew the word of the Lord and prevailed.

GOLDEN TEXT—*Blessed are they that have been persecuted for righteousness' sake.*—Matt. 5:10.

SILENT PRAYER—*I accept all that comes to me as material ordered for the life I am building in Christ.*

H. Emilie Cady defines desire in the heart as "God tapping at the door of your consciousness with His infinite supply—a supply which is forever useless unless there be demand for it." Ephesus means "desire," and in Paul's day this city was of so much importance that Paul spent nearly three years there preaching the gospel. Desire is an important part of man's life. Without it he is without ambition, zeal, or any real motive power. To find one who is wholly without desire is rare, however, for it is virtually universal, as much so as breathing.

If the mainspring of desire is important to us, so also is the trend of our desires. If we find our thoughts running on pleasure or ambition for wealth, power, or fame, we should consider on what our affections are fixed and ask ourselves what it is that we want most. We can easily tell whether we enter into worldly pleasures merely in order to use the occasion to broadcast the Spirit of the Christ. This is

what Jesus did when He ate and drank with publicans and sinners. It was not because He was a glutton or a drunkard as the Pharisees charged but, as He said, because "wisdom is justified by her works," or because He thus succeeded in reaching their hearts and implanting His message in a way He could not have done otherwise. The end justified the means. So, if we scrutinize our motives with an impartial eye, we shall see whether we are using an occasion as a wedge to drive home our example in true living, or whether we are one of a merry party because of the thrill that such a gathering gives us, and because of the satisfaction of going where every one else goes.

If our demand is for things of the Infinite, we shall not be satisfied with material pleasures and materialistic pursuits, but shall enter into the holy of holies in our own heart and there make our wants known to the Father. The one who concentrates his thought on the Spirit of power and acts from this center finds strength and healing radiating from him as it radiated from Paul, whose healing consciousness was so pronounced that, as we read in the 11th and 12th verses of today's lesson, many people were healed simply by coming in contact with him at second hand, or by touching garments that he had handled.

Potent indeed was the Christ Spirit in Paul to arouse faith in those to whom he ministered. Jesus thus healed at a touch or with a word, without so much as physical presence. "He sendeth his word, and healeth them," as easily as He healed by taking their hands and lifting them up.

Students of Truth sometimes dream of possessing healing power while they yet lack the persistence to keep the mind stayed on the spiritual side of life. When this occurs they make no progress in the work of healing, nor in any other branch of Truth work. If like the sons of Sceva they wish to do marvelous things for the sake of the marvel only, they are unwilling as a rule to cultivate the patience necessary

to lay a foundation of Christlike thought habits. Unless such a motivation is established in a man, his efforts to do the work of Truth are bound to meet with failure, even if they do not react on him with disastrous results. The Jewish exorcists found this to be the case. Men today who would cast out the demons of sickness or dementia by using the name of the Christ without having the Christ Spirit in them, find themselves often the worse for their effort.

Those who wish to be freed from the effect of past error must be willing to give up present error and live by the infinite principle of right. Word formulas, used without thought being taken for the meaning they hold, are no better than magic and abracadabra. Those who repeat a good, strong affirmation, expecting the repetition of the words to accomplish for them all they desire, are after the shell of Truth only and are ignoring the heart or center, which is the part that would change what they are trying to change, if they would but keep to it whole-heartedly. Change of heart and of thought must precede all true healing.

When we find that by the mere repetition of words and sentences we cannot get rid of the evils that beset us, we sometimes fall into a panic; but when we go deeper and magnify the name of the Lord Jesus, or express the dominion and power of the indwelling I AM, we find the health and peace that come from conforming our life to the higher law. "Many also of them that had believed came, confessing, and declaring their deeds." Confessing implies the recognition of a power higher than ourselves, yet within us, which we call into action by habitual acknowledgment.

Since Ephesus was a pagan city, the Jewish law against magic was not in force there. This law was very comprehensive, as we see from the 18th chapter of Deuteronomy: "There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or

a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto Jehovah. . . . Thou shalt be perfect with Jehovah thy God." In allowing his sons to follow sorcery, Sceva broke the Mosaic law. Many persons today go contrary to the divine law by trying to do, through their own power and by their own unenlightened mentality, work that can be done successfully only under divine guidance and with the inspiration of the Holy Spirit. Others sin against their own bodies when they violate their faith in caring for them, as when one says, "I know this dish is not good for me, but I am taking a chance for once and eating it." Such lack of faith leaves the body unable to assimilate what would not be too much for it otherwise.

As for taking a chance, there is no such thing, in reality. The one who takes a chance has already lined up his faith on the negative side and decided the issue against himself from the start. He had better burn all his books of chance, give up his mascots and his habit of knocking on wood, and make a new beginning with understanding as a basis, putting into it the impetus of a clean sweep.

QUESTIONS

1. What is the meaning of Ephesus? Give H. Emilie Cady's interpretation of desire.
2. How can we test our real desires?
3. How does one gain spiritual power?
4. What precedes all permanent healing?
5. What occurs when one takes a chance?

LESSON 11, DECEMBER 10, 1933.

Unity Subject—*Patient Persistence in Truth.*

International Subject—*Paul in Cæsarea.—Acts* 24:10-23.

10. And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence:

11. Seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem:

12. And neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.

13. Neither can they prove to thee the things whereof they now accuse me.

14. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets;

15. Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.

16. Herein I also exercise myself to have a conscience void of offence toward God and men always.

17. Now after some years I came to bring alms to my nation, and offerings:

18. Amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews from Asia—

19. Who ought to have been here before thee, and to make accusation, if they had aught against me.

20. Or else let these men themselves say what wrongdoing they found when I stood before the council,

21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

22. But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter.

23. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

GOLDEN TEXT—*Herein I also exercise myself to have a conscience void of offence toward God and men always.*—Acts 24:16.

SILENT PRAYER—*I keep my conscience clear towards God and men, by pivoting my motives in the Christ Spirit.*

Paul imprisoned at Cæsarea symbolizes Truth confined to the intellect. It seems paradoxical that so great and powerful a thing as Truth can be confined and hampered by so small and weak a thing as intellect; yet observation and experience prove that it can be. We should distinguish between a statement of Truth, which Paul here represents, and the whole Truth, which is the Holy Spirit. The statement of Truth goes before and opens the mind for the larger realization. Elijah, in the Old Testament, and John the Baptist, in the New Testament, represent the forerunner who makes "straight the way of the Lord." John the Baptist came "neither eating nor drinking." A statement of Truth, until we understand the principle on which it is based, often seems a barren, abstract, intangible thought, destined to set us apart from the life consciousness of our fellows without giving us any real sustenance in exchange. This, however, is only an apparent state of affairs, for we find that when we hold the statement faithfully it opens up to us a vast realm of inner riches.

The first impulse of the religious mind is to quench the statement of Truth that seems to run counter to its cherished convictions and traditions. The law of self-preservation, represented by the Roman hierarchy, rescues the statement of Truth and confines it to the intellectual realm, but does not suppress it; for Paul "reasoned of righteousness, and self-control, and the judgment to come."

We find that a statement of Truth, once admitted into the mind, stimulates it to the acceptance of greater truths. Felix represents mortal consciousness, which believes the apparent world to be the whole of existence. Mortal or sense consciousness poses as judge, and decides all matters from the standpoint of personality and personal profit. Felix

listened to the exhortations of Paul, hoping "that money would be given him." We see people who devote their knowledge of Truth solely to money-making.

Truth is not riotous. It does not argue or dispute, or cause any disturbance in the temple, but quietly conforms to the law of righteousness as revealed by Principle. The revelation of the law comes to those who seek it sincerely. The method by which the revelation is attained cannot be described in intellectual terms. "Seek, and ye shall find; knock, and it shall be opened unto you." One opens the inner door by being receptive to good, by being willing to let go of the old ways, the old thoughts of limitation. In today's lesson, as in a former chapter of Acts, Asia refers to a state of consciousness impregnated with old, decayed, outworn material ideas that should have been left behind long ago by the one who would progress spiritually. But the Jews from Asia, or the religious thoughts springing from these old material ideas, are exceedingly persistent and violent and are ready to enforce their rule even to the point of overlooking the good altogether and suppressing and killing out Truth. There is no substantial basis for their opposition to Truth, and when it comes to actual trial these old ideas do not put in an appearance. They have nothing definite that they can verify and substantiate. Paul pointed out that his accusers should have appeared before Felix to prefer their charges if they had anything actual against him.

Although it is a hard thing to do, one must be willing to give up the desires of the personal man, in order to enter into the joys of the universal. A clean breast of all that may stand in the way of the free expression of Truth must be made. Paul willingly admitted to Felix that under the Jewish law he was chargeable with heresy, in holding to the faith of Jesus Christ. The religious differences of the Jews meant nothing to Felix, but to the Jewish mind this admission on the part of Paul proved him worthy of death.

Sense consciousness is in no haste to decide matters that have to do with the life of Spirit. It puts off the decision of all such questions until "Lysias the chief captain shall come down." Lysias may be said to signify the outer, intellectual, sense will in a relaxing, or letting-go attitude. This attitude results from the contact of the will with the spiritual peace center in consciousness (Jerusalem).

Sense consciousness, while it defers the decision of spiritual matters, yet is liberal in its views concerning them, as a rule, through lack of interest. Felix gave orders that Paul should be allowed some liberties in prison, and that none of his friends should be denied access to him. In this way Truth is kept alive in consciousness, although its power to enter into new activities is shackled and it can only bide its time, awaiting the season when the sense consciousness will awaken to new interest in its behalf.

Many persons fail to demonstrate because they are not patient. They want immediate results. They should remember that divine order does not always annihilate time, and that patience is one of the fruits of Spirit that they must allow to come to full maturity.

QUESTIONS

1. How can Truth be hampered by intellect?
2. What is the first impulse of the religious instinct when it meets a statement of Truth that seems to run counter to its views?
3. How does one gain a revelation of divine law?
4. What must one give up in order to enter into the joys of the universal?
5. What has patience to do with demonstration?

LESSON 12, DECEMBER 17, 1933.

Unity Subject—*Indomitable Truth.*

International Subject—*Paul in Rome.*—Acts 28:11-22, 30, 31.

11. And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers.

12. And touching at Syracuse, we tarried there three days.

13. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli;

14. Where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome.

15. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

16. And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

17. And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

18. Who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.

19. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught whereof to accuse my nation.

20. For this cause therefore did I entreat you to see and to speak with *me*: for because of the hope of Israel I am bound with this chain.

21. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.

22. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

30. And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31. Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

GOLDEN TEXT—*I press on toward the goal unto the prize of the high calling of God in Christ Jesus.*—Phil. 3:14.

SILENT PRAYER—*I can do all things through the power and initiative of the Christ within me.*

Paul represents the experiences of Truth in the fallible human consciousness. Each age imposes its bonds on those who would surmount obstacles and conquer their limitations. The limitations of Paul's day are unknown to ours. The sailing vessel in which he started for Rome was large enough to accommodate 276 persons, but its crew had neither compass nor any reliable way of estimating the time between ports. They showed great courage in putting to sea as they did, considering the slight means of mechanical mastery that they possessed over the elements. Winter storms wrecked the ship in which they began the voyage, and they were compelled to spend three months in the island of Malta. Today, nautical skill has advanced so far in controlling the effects of the elements, and seamanship has improved so much as to make a journey like that which Paul took several months to complete a matter of three or four days, even in the worst weather. In an airplane, the journey would take but a few hours. In great measure we have overcome the meteorological limitations of Paul's time. Ultimately we shall go still further and control climate altogether; but until that supreme achievement is made, we shall continue to perfect our means of adjusting ourselves to climatic conditions.

All methods of travel in Paul's day were slower than ours. When he left the boat at Puteoli he doubtless traveled on foot with his guard and other companions. With us, walking is indulged in only as a pastime or as needed exercise, not for the purpose of getting anywhere. To go from one place to another today, we ride in high-powered conveyances.

As for the means of communication between Jeru-

salem and Rome in the time of Paul, it was so slow and uncertain that the Jews who had accused him of being unfit to live did not get their indictment of him to Rome at all, with the result that on his arrival there as a prisoner there was no one to prefer charges against him. Today, the news of an uproar like that in which he was involved in Jerusalem, with mob violence threatening his life, would be sent out by the Associated Press, the United Press, or Reuter's within a few minutes after the occurrence, and people in every country of the world where newspapers are read would know of the disturbance; while typewritten charges against the prisoner would be transmitted either by fast mail steamer or air mail, and might reach Rome ahead of the prisoner.

Paul was chained to the soldier who kept guard over him, so that not only the prisoner but the guard also was deprived of his freedom both day and night. We restrain the prisoner and leave the guard free.

Aside from these differences, we have not advanced greatly beyond Paul's time. On his arrival in Rome, the first thing that Paul did was to call a conference. He invited the representative Jews in Rome to come to him, and explained to them that he had done nothing against their religion, "yet was delivered prisoner . . . into the hands of the Romans." We still hold conferences over all sorts of disagreements and misunderstandings, and justify ourselves to others by a method very similar to Paul's when the environment seems to hold us. We argue that we have been true to the law, yet are bound hand and foot. We forget our appeal to Cæsar (external authority) in the beginning of our difficulty, and we overlook the fact that the law we first invoke works out unless we put ourselves under the jurisdiction of a higher law.

The Jews who came to Paul told him very courteously that no one had spoken to them against him, and they then invited him to speak for himself and for the faith that was in him. To go at a question direct

and at first hand is the way to understand it. In spite of the bonds of custom or intellectual reasoning, we should keep on declaring the word of Truth. We should not allow the conservative element in us, which is rooted in fear, to rebel against any expansion of a doctrine that has been accepted and to stamp as counterfeit any new teaching without investigation: "for as concerning this sect, it is known to us that everywhere it is spoken against."

It is because of this conservatism or this fearfulness on our part that Truth advances slowly. Jesus Christ foresaw developments that are still thousands of years ahead of our civilization. He knew that these things would come, but He saw also the conservatism of human nature, and that it is slower in its action even than nonsentient nature. "First the blade, then the ear, then the full grain in the ear." On occasion Jesus dropped the limitations of time from mind and performed feats that we are still to learn the secret and the mastery of. He said that if we believed in Him we should be able to do the works that He did, and even greater. We have shown ourselves ingenious in scientific research, but we have still to learn the firm faith in the Christ principle that Jesus had and to do as great works by means of spiritual understanding as He was able to do.

Unlimited power is in the mental realm, unlimited opportunity ahead of us; but before we can use the power or enter into the opportunity, we must learn the spiritual laws that control both, and we must steadfastly work according to those laws. Before we can control the climate of the earth we must learn to control the tornadoes of feeling that sweep over our mind and heart. Before we can realize world peace we must learn to keep peace in ourselves; to set up again that inner holy of holies into which alone each one is privileged to enter and to make his peace by conscious union with the universal peace, which is the heart of God. Before we can be happily and regu-

larly employed in the work that we can do and that needs doing, we must be about our Father's business.

The work of Truth is enduring. In it there are no seasons of unemployment. It continues unceasingly to actuate the mind and consciousness of man. The whole earth will yet come under its dominion, as we lift ourselves up by its help into the glorious freedom of the heirs of God.

QUESTIONS

1. What does Paul represent in this lesson?
2. How have we progressed since Paul's day?
3. In what ways have we failed to progress?
4. How may we get under way in spiritual overcoming and mastery?
5. In what is conservatism rooted?

LESSON 13, DECEMBER 24, 1933.

Unity Subject—*The Effect of Christ's Birth and Reign in Man.*

International Subject—*A Vision of World Peace.*—Isa. 11:1-9.

1. And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit.
2. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah.
3. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears;
4. But with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.
5. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.
6. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall

lead them.

7. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den.

9. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

GOLDEN TEXT—*The earth shall be full of the knowledge of Jehovah, as the waters cover the sea.*—Isa. 11:9.

SILENT PRAYER—*"I know that my Redeemer liveth"; that is, that "Christ liveth in me."*

A twofold interpretation of Isaiah's prophecy is possible. First, it may be said to refer to the birth and teachings of Jesus of Nazareth, two thousand years ago, and to the eventual result of those teachings. Secondly, it may refer to the birth of the Christ principle in all men and women, and to the effects of this birth upon them individually.

The final redemption of the world foreseen in the first interpretation depends on the birth of Christ in the individual, as indicated in the second interpretation. Christ must be born in the hearts of men before His kingdom can be made manifest in the outer world.

The new life was first made clearly manifest two thousand years ago, and the ideal is finding lodgment in the hearts of men today as never before. Christ is being born again in many souls. Man puts on Christ, one idea at a time, as he comes to understand the full meaning of Jesus Christ's words. The putting on of Christ is a process of mental or soul growth. A child in the primary grade may read the words of a book on higher mathematics, but he cannot apprehend the meaning of the words until he has carefully studied the science step by step, beginning with the simplest rules. Many people read of Jesus

Christ and understand in part, but fully to appreciate His wonderful teachings they must study them in Spirit, step by step. As one new realization of the living Christ is found, the mind is prepared for another, a fuller and deeper one. Jesus told His disciples that He had many things to tell them that they could not possibly understand at the time.

The first conception that men form of Christ is that of a divine man called Jesus who lived and died nearly two thousand years ago, and who by some miraculous power is to save those who believe on Him, after they die. Later, the idea is conceived that Christ taught principles that will save man after death.

As man goes more deeply into these teachings with an understanding heart, he finds that the death of Jesus Christ was not entirely like that of other men; that Jesus Christ lives and has nothing to do with death. He finds that Jesus Christ came that man might have life more abundant, even to the overcoming of death, as He did. "If ye abide in me, and my words abide in you, ye shall never see death."

Finally comes the realization that Christ is the perfect Son of God who was made in the beginning, and that as the perfect Son, He is the ideal that God has of every one of us. Man finds that he must make the Christ ideal one with his body, soul, and spirit, through the teachings of Jesus of Nazareth, who was the first to realize His perfect sonship. This concept of Christ brings joy, health, happiness, and prosperity to him who holds it. A true Christian cannot be sickly or weak. Like Father, like son.

A full understanding and use of Jesus Christ's teachings will bring peace on earth. "The peace of God, which passeth all understanding," is to be studied until it becomes understandable, and is then to be made effective. Heaven is peaceful, and the kingdom of heaven must be brought down to earth and made manifest in it. "The kingdom of God is within you." "Lo, I am with you always." These words, spoken

by Jesus Christ, do not indicate that heaven is far-off. They tell us of heaven and Christ here and now.

Every one, by letting Christ be born in him through right thinking and right acting, by radiating the Christ love to all his neighbors, can do his part now towards bringing this prophecy of Isaiah's to pass.

The peace and love that each individual feels and shows will eventually have their beneficial effects upon the world, and will have no small part in establishing the kingdom of heaven on earth.

But before world peace can come, love must be held in the hearts of men. Love must dwell in your heart before peace will come to your world. Love is the teaching of Jesus Christ. If you radiate love you will find that it is contagious. Others will take it up and help you to spread it.

Jesus taught that a powerful understanding and realization of goodness or love will destroy evil. He taught that evil cannot overcome evil, but that good will overcome it. Darkness will not destroy darkness, but light soon dissipates it.

If we expect to overcome war, we must begin to think peace and to teach the children peace. We must begin by putting aside fear and by expressing love and good will towards every living creature. Isaiah prophesies a time when the ferocious beasts will lie down with the most harmless animals. Here is expressed a condition in which peace and harmony are manifest in even the world of dumb creatures. One nation fears that unless it arms to the teeth it will go down in defeat before an aggressor nation, but the lambs survive today in far greater numbers than the lions. They have been protected. So can we protect peace, good will, and understanding between nation and nation, by watching over these relations of amity, taking thought for them, and by dropping fear from our mind.

When man establishes the Christ love in his heart, he will no longer require the lives of his fellow creatures for food, nor the lives of the people of other

nations to feed his hatred. When he becomes master of his animal forces, the animals of the outer world will become subject to him; for man was given dominion over all the beasts of the field. This man is the Christ man, the perfect man. When we shall have realized our divine sonship, we shall exercise the Son's inherited powers. In fact, the realization comes in conjunction with the exercise, just as one realizes the full strength of one's arm only when one has used and developed it. The millennium will not come from without, or from the clouds in heaven; it will come from within man as he learns to scatter his mental clouds, and it will extend outward following the radius of his own cleared vision. Man will also be master of his entire world as he enters into his heritage.

QUESTIONS

1. On what does the redemption of the world depend?
2. Where is Christ?
3. What is your conception of Christ? Is He dead or alive?
4. How can we all help to bring in universal peace?
5. Is Christianity practical?

LESSON 14, DECEMBER 31, 1933.

Unity Subject—*The Final Accounting.*

International Subject—*The Life of Paul.*—Phil. 3:1-14.

1. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe.
2. Beware of the dogs, beware of the evil workers, beware of the concision:
3. For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh:
4. Though I myself might have confidence even in the

flesh: if any other man thinketh to have confidence in the flesh, I yet more:

5. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee;

6. As touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.

7. Howbeit what things were gain to me, these have I counted loss for Christ.

8. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

9. And be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

11. If by any means I may attain unto the resurrection from the dead.

12. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

13. Brethren, I count not myself yet to have laid hold: but one thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before,

14. I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

GOLDEN TEXT—*I have fought the good fight, I have finished the course, I have kept the faith.*—II Tim. 4:7.

SILENT PRAYER—*I yield my will to the guidance of divine love.*

Paul, writing to the Christians of Philippi during his imprisonment in Rome, sums up in this lesson a few fundamental requirements, which he would have these Christians keep in mind. First of all is rejoicing. The will to keep the way of Truth finds itself succeeding through the light-hearted approach. Long-faced Christianity has no place in Paul's sum-

ming up of the essentials of success.

"Beware of the dogs." The snapping and snarling that go on in the unvoiced mental and emotional life of many a one who has not yet learned to control his thoughts or his feelings make interpretation of this advice unnecessary. Hatred, distrust, the aggressive onslaught of misunderstanding: all these must be allowed to drop out of the mind and heart of the one who would be true to the meek and lowly spirit of the Christ conqueror of life.

"Beware of the evil workers": those motives in ourselves which are double-edged and whose keenest edge is turned towards hewing out selfish ambition, satisfaction, and self-aggrandizement, as well as all other motives to conduct or action that will not bear the light of the Christ single-mindedness.

"Beware of the concision." This word is used nowhere else in the Bible, and we learn from Peloubet's "Notes on the International Sunday School Lessons" that it signifies, in Paul's opinion, that "the mere observance of the rite of circumcision, without a corresponding faith and inward obedience, was no better than an act of physical multilation." Faith and inward obedience are the real circumcision of the heart that Paul mentioned in his Epistle to the Romans as being a matter of the spirit, and not of the letter.

Paul had learned to discount confidence in the flesh or in the literal keeping of the law in which he had once gloried, and to count his loss of interest in literalism, and other outer observances of religion as pure gain, enabling him to give his undivided time, attention, and endeavor to furthering the teachings of the kingdom of God. To gain a consciousness of the Christ kingdom, Paul had gladly given up everything else. He had learned that material possessions are transient; that they come and go according to the impermanent nature of the thought back of them.

When a man sets his love on the things of the world and uses all his energies in the gaining of ma-

terial possessions and high position, he fails to attain the best in life. The real attainment, in which is to be found lasting good, is the bringing forth of the Christ into perfect expression in one's consciousness and whole life, even as Jesus, our pattern and Way-Shower, brought forth the Christ. Paul doubtless recalled the words of Jesus, heard from Peter or James, "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also."

To gain "the excellency of the knowledge of Christ Jesus my Lord," means to gain understanding of the Christ principle and to use it constructively in order to attain the ideal end. To attain this objective, one with spiritual understanding is willing, like Paul, to let go of the ambitions, attainments, and possessions of the outer, personal self.

Man is not truly righteous until he enters into the Christ righteousness. Man-made righteousness is personal righteousness, and comes from the limited, spiritually unenlightened standards of the race. The Christ righteousness is from God. It is grounded in abiding principle; it is right incarnated in faith and love.

We cannot "know him, and the power of his resurrection," except as we come into understanding of the principles of Truth, the Christ standard of right, and whole-heartedly seek to live according to those principles. By dying daily to the errors and limitations of the mortal within us and being raised into newness of life each day, we shall "attain unto the resurrection from the dead." By means of denials we release from consciousness and die to that which is earthly and mortal and limited. We are raised into newness of life by our affirmations and realizations of Christ in us as our vitalizing energy and our innate perfection,

ever increasing in our consciousness.

Like Paul, we are pressing on toward perfect attainment of Godlikeness, the "goal" which is "the prize of the high calling of God in Christ Jesus"—the completion of the work that each individual has to do in carrying out God's wondrous plan. "Ye therefore shall be perfect, as your heavenly Father is perfect," said Jesus, interpreting the "Thou shalt be perfect with Jehovah thy God" of the Mosaic law.

In bringing into our outer life the fullness of the Christ perfection of love and life and Truth, we must heed these words of Paul's: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." A marginal note gives "take account of" as a substitute for the word "think," in the last phrase of the quotation. In the 13th chapter of I Corinthians, the love chapter, we read that love "taketh not account of evil." It is necessary for us to exercise the principle of divine love, since love is the power that dissolves from our consciousness all that is untrue, that gives added substance, strength, and beauty to that which is true and abiding.

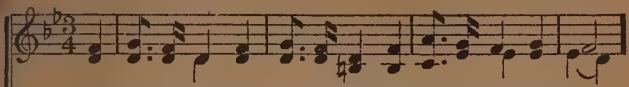
QUESTIONS

1. Why should man not set his love on the things of the world?
2. What is the real attainment in life?
3. What does it mean to gain "the excellency of the knowledge of Christ Jesus my Lord"?
4. What is true righteousness?
5. How can we "know him, and the power of his resurrection"?
6. What is the goal that is "the prize of the high calling of God in Christ Jesus"?
7. What is the power that enables us to take account only of that which is good?

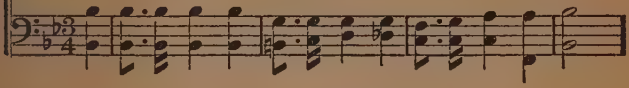
A CHRISTMAS GREETING

Words by
VIVIAN YEISER LARAMORE

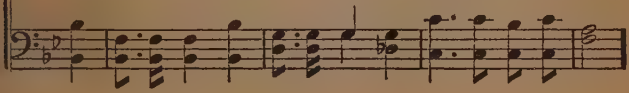
Music by
FRANGKISER



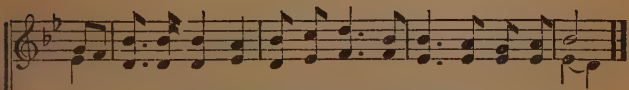
1. Be-hold the star, the wondrous star That leads to Christ-in-you!
2. Up - on this day His love supreme Re-lights the in - ner flame,



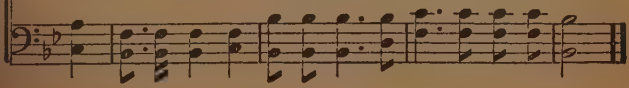
The wise have fol-lowed from a - far And found the promise true.
And we who walked as in a dream A - wake to know His name;



Oh, let the bells in rapture ring And peace its joy im - part;
For He is here whom we a-dore, Oh, hap - py tho't and sweet!



For He is come who shall be king: The Christ-in - ev - 'ry-heart.
For - ev - er and for - ev - er-more The Christ-in - you I greet.



A CHRISTMAS MESSAGE

Once more the bells at Christmas time
Ring out their merry, joyous chime;
Once more our thoughts are turned afar
To where the bright and shining star
Shone out to Wise Men on their way
To where the Child in manger lay;
Once more we celebrate His birth
Who brought the message "Peace on earth."

Too long we've looked with outward sight
To see the heavenly shining light;
Too long we've sought the Christ without;
Too long we've tried to bring about
The message that the shepherds heard,
But failed to get the blessed word—
That Christ within each soul has birth—
And, knowing this, have "peace on earth."

So while the bells at Christmas time
Ring out their merry, happy chime,
While friend greets friend this joyous day,
And tribute to the Christ we pay,
May each one know the Christ within,
Whose perfect love keeps all from sin;
Then in each thought, and deed, and word
Will "Peace on earth, good will" be heard.

—*Florence Irving Fields*

SILENT UNITY

Be still, and know that I am God

Christ, the living Word, quickens, illumines, and inspires me.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Jesus promised that mighty works, even miracles would be done in His name. He said, according to Matthew 18:19, that if even two should agree as touching anything that they might ask in His name, it would be done for them by His Father who is in heaven; "for where two or three are gathered together in my name, there am I in the midst of them."

With all the promises made by Jesus to those who work in His name, it seems strange that His ministers do not more fully use it in doing the things promised. The early disciples did. Peter and John healed the man lame from his birth, saying, "In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk."

They taught that no other name under heaven would save men from their sins except that of Jesus Christ. Even the demons were subject to them when they spoke to them in His name. They taught also that repentance and remission of sins should be preached in His name unto all the nations.

There is no question but that Jesus demonstrated that He understood the creative law more fully than any other man that has ever lived. He claimed to represent a kingdom far more powerful than any on the earth, and His works bear evidence to the truth of what He seemed so sure of: that He was the authorized ambassador of a kingdom su-

preme over all the kingdoms of the earth. Yet the ambassadors of the kingdoms of this world are listened to and their credentials accepted without question. The conquerors of earth take possession of it in the name of their king, by force of arms and the planting of a flag. Their name is buttressed by the power behind them. So those who understand the God power back of Jesus accept His estimate of His majesty and might, and the greatness of His name in the kingdom of God.

The deeper scientific minds delve into the original sources of life, the more fully they agree that its issues are in the interpenetrating ether, which Jesus named "the kingdom of the heavens." They tell us that light has its source in cosmic rays flowing in mighty rivers from realms beyond their ken. Jesus said that He was light. The Scriptures say that He came down from the Father of lights.

Jesus was a very marvelous character, considered as either human or divine, and those who identify themselves with Him in thought and word have experiences beyond human explanation. When we merely think of Him as present with us we have a consciousness of being lifted up in Spirit, and the more we dwell in thought on His goodness, His power, and His all-round humanity, the more we are assured that we have found the door that opens our souls to a greater world than the one we behold with our senses.

Jesus knew the sources of physical life and especially how to build up that life in man's body. He said He could lay His life down or take it up, and He proved it by restoring life to His own dead body. So it is not at all presumptuous or unreasonable for us to think about Jesus Christ as present in

the ether, ever ready to restore us who in mind identify our life with His, as we earnestly say, "*In the presence and power of Jesus Christ, I proclaim my perfect health.*"

Jesus could talk to the life that science says is pent up in the atom and that would, if we knew how to release it, solve all our problems of an economic nature.

It was this knowledge and power of Jesus that enabled Him to turn water into wine; to focus His power of increase on a few loaves and fishes and make the ethers multiply them sufficiently to feed five thousand persons. Remembering His promise to ask in His name for anything we want, we have assurance doubly sure when we affirm for our daily needs, "*In the presence and power of Jesus Christ, I proclaim my prosperity.*"

HEALING THOUGHT

In the presence and power of Jesus Christ, I proclaim my perfect health

PROSPERITY THOUGHT

In the presence and power of Jesus Christ, I proclaim my prosperity

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

I TELEPHONED TO Silent Unity last Monday morning for help for Mr. P——, as he was to have all his teeth extracted that morning. The X ray showed badly imbedded roots, and the dentist anticipated some difficulty in the operation, but I am happy to tell you that with (and, we believe, because of) your help in prayer, there was no trouble, no pain, nor any bad after effects. I want to thank you again for your generous, never-failing help. I am sending you an offering as an expression of gratitude.—*M. P., Independence, Mo.*

THROUGH THE POWER of prayer and the assistance of your literature I have been cured of a severe attack of rheumatism. For a time I was so ill that my life was despaired of. Now I am strong and well. Praise God and Unity for my recovery!—*Mrs. A. E., Penney Farms, Fla.*

WE THANK YOU for your kind interest and prayers for our little boy, who suffered an attack of infantile paralysis last summer. He is recovering beautifully and making excellent progress.—*Mrs. R. L. H., Carmel, Calif.*

A MOST WONDERFUL thing has happened to me. For years I had been stone deaf in my right ear. On Monday, February 22, I felt queer on arising, and suddenly I realized that my hearing had been miraculously restored. I am very thankful for this blessing, and I know that my healing is due to your help. I am very grateful.—*V. B., W. Bridgford, Notts, Eng.*

I THANK GOD and Silent Unity for my rapid recovery from a severe infection in my face. Thanks to your prayers there will be no scar. It is a perfect healing. —*Mrs. P. K. A., Webster Groves, Mo.*

EIGHT MONTHS AGO the doctor told me that I had active tuberculosis. I immediately wrote to Silent Unity for prayers. I have since been holding the words of life that you sent me and I am happy to say that I am cured. Praise the Lord for His goodness!

I am spreading the glad word of your work among the other patients here at the sanitarium. I appreciate more than words can express the help that you have given me.—*H. I. R., Englewood, Colo.*

I WROTE TO YOU some time ago for your prayers that I might be cured of rheumatoid arthritis. I had been in bed for some months at that time, and the only way that I could get around at all was on crutches. I am very grateful to say that I can get around the house without aid of any kind. All the time that I was helpless I kept affirming, *"I can do all things through Christ who strengtheneth me."* I am very grateful for your help.—*Mrs. B. T., Chorley, Lancs, Eng.*

I AM VERY HAPPY to report that we made a most wonderful demonstration upon receiving your loving message, when I asked for your prayers for our baby. The baby was spared an operation for double mastoid, and came home to us from the hospital, completely healed. Needless to say, we are very grateful for Truth. I am inclosing a love offering, with our thanks. —*Mrs. R. L. K., Philadelphia, Pa.*

Filled with Plenty

I APPRECIATE YOUR HELP in your prayers for me. The third day after I mailed my letter to you I got a position and have been working ever since. After being out of a job for over a year, it is almost a miracle to have help come so quickly through your prayers. I am grateful to God and to you.—*G. L., Los Angeles, Calif.*

I HAVE RECEIVED an answer to our prayers. I sold my farm, thanks to your help! Thank God and Silent Unity.—*Mrs. P. B. R., Derby, Tex.*

IT IS WITH the greatest joy that I write these lines to thank you for your prayers, and also for teaching me how to pray. My husband has obtained his first work in over two years, thanks be to God! And may He bless His tireless workers in Silent Unity is my earnest prayer.—*B. W., Cleveland, Ohio.*

UNITY TEACHINGS have enriched my life beyond words, and not only my life, but my appearance, too. So much so that my friends are asking for my secret, and I am proud to tell them.—*Mrs. D. E. E., Mesa, Ariz.*

I HAVE BEEN wonderfully blessed since you have been praying for me. I have received money from unexpected sources, and my home was rented shortly after I wrote to you. I am very grateful for your help. —*M. C., Fresno, Calif.*

GOD HAS ANSWERED our prayers. My husband has work that he likes, my son is improved in health, and we are very happy. May God bless you, for we are most profoundly grateful. I am inclosing a love offering.—*Mrs. C. T., Evansville, Ind.*

SINCE I HAVE COME into an increasing consciousness of my sonship to the Father, all my affairs have improved materially, and conditions are better now than for many, many months.—*N. N., Chicago, Ill.*

He Shall Have Abundance

WHILE I HAVE BEEN USING the prosperity bank drill —for a long time, now—I have not known what want is. I am very thankful.—*A. S., Longview, Tex.*

THE PROSPERITY BANK drill has done wonders for me. Please send me another bank. Thank you, and may God bless your work!—*A. W. A., Sonoma, Calif.*

WE ALWAYS HAVE better business when we use the prosperity bank drill. Please send another bank. —*Mrs. E. W., Buffalo, N. Y.*

HOW GLAD I am to write you that since I have been using the prosperity bank plan I have been helped and prospered greatly. My health has also improved, and a feeling of restful protection fills my nights and days here on this lovely mountain. From the very bottom of my heart, dear friends, I thank you for your helpful prayers.—*L. H., Torrington, Conn.*

SINCE I RECEIVED my prosperity bank, my husband has started to work for the first time in over a year. We are more grateful for your prayers than we can express.—*Mrs. F. E. M., Hampton, Va.*

IT IS WITH GREAT happiness that I tell you that prosperity has come to us since I started the prosperity bank drill. For sixteen months my husband had been unemployed, but thanks to God and to your prayers, he has been taken back in his former place. From the bottom of my heart I thank you and ask God's blessing upon your work.—*Mrs. L. B., West Haven, Conn.*

I HAVE HAD MUCH benefit from the prosperity bank drill, and have been prospered in many ways. I thank you.—*L. W., Riverside, Calif.*

THE PROSPERITY BANK DRILL has been most inspiring and beneficial. Results from its use are constantly becoming evident. I am very grateful for your help. —*Mrs. M. S. S., Visalia, Calif.*

Search the Scriptures

I SHOULD LIKE to take this opportunity to thank you for the patience, care, and thoroughness with which you have so kindly corrected my previous lessons. I have learned much from the contents of the annotations. My health is excellent for the first time in years, and I am joyous inside practically all the time; only the financial problem seems to remain unsolved at this writing; and I have an inner conviction that the solution to that is so close that I can see its shadows lifting. Once more, thanks, and may God bless and prosper each one of you.—*R. E. C., Los Angeles Calif.*

I WISH TO THANK YOU for the certificate that I received on completing my correspondence course lessons. The lessons have been of great benefit to me, and I shall endeavor to use and pass on the good that I have learned from them. Thank you again; I know that God blesses you in your good work.—*H. E. M., Ione, Calif.*

My Help Cometh from Jehovah

I AM READING *Adventures in Prosperity,* by Ernest C. Wilson, and am delighted with it. The book is not only beautiful but helpful in every way.—*Mrs. W. G., Ardmore, Okla.*

I HAVE NEVER RECEIVED an issue of any one of the Unity publications without feeling great uplift, and as I read their pages I always find the right inspiration to help put my thoughts in tune with the Infinite. The moment that I begin to read, I do not want to stop reading, but there is also a great urge to put the book down and commune with my inner spirit, the attunement gained through your literature is so perfect.—*R. M., New York City.*

UNITY LITERATURE is a joy and a blessing, and I know that God is prospering and blessing the work that you are doing.—*Mrs. H. L. R., Mahoningtown, Pa.*

Free from Cares

I AM INCLOSING a love offering with my sincere thanks. I have been set free from the habit of smoking, a release that I have long desired.—*G. K., Sharon, Conn.*

I AM HAPPY to state that I am daily more blessed, for I am free and calm in spite of seeming difficulties. I am very thankful for the Unity teachings, and speak about their help wherever I go.—*E. A., Hackensack, N. J.*

I WANT TO WRITE YOU that I am gaining in freedom and have a wonderful consciousness of peace. I am grateful for your letters and the assurance of your faithful help.—*E. G., Creighton, Mo.*

I Am the Light

BLESS YOU ALL for your wonderful helpfulness and inspiration. It is as though you were holding high a bright light that illumines all of us who turn toward you, giving us courage and renewed faith to hold our own little candles higher and steadier. The Light of the World indeed shines through you to us. Thank you, and may the blessings of infinite Spirit continue to shine on you and through you.—*Mrs. S. L. M., Presque Isle, Maine.*

I MUST TELL YOU how much your letters, pamphlets, and books have illumined me. Unity teachings have changed my whole outlook on life, and I pray that each and every worker connected with your great School shall have God's richest blessings.—*Mrs. H. W. H., Roanoke, Va.*

I AM VERY THANKFUL to have had the privilege of receiving illumination from your teachings and realizing just how necessary to life they are. You have helped me wonderfully.—*Mrs. F. E. W., Roche Percée, Sask., Canada.*

Unto Us a Child

I HAVE A DARLING baby boy. Everything was fine, and I am now back home, happy that everything was so normal. I feel that Unity and my faith have done much for me. Thank you for your help.—*Mrs. J. R. D., Paterson, N. J.*

MY DAUGHTER recently gave birth to a lovely baby girl and got along beautifully. Your prayers certainly are effective, and I am very grateful to you. I am inclosing a small gift, with my love and blessing. God bless you for your wonderful, helpful work.—*Mrs. T. J. S., New York City.*

MY HEALTHY, HAPPY, eight-pound baby girl was born not long ago, and I am very grateful for your help. I cannot find words to express myself. I broke the hospital record for easy delivery, and as this is my first baby, it is considered remarkable. I am in the best of health and the happiest mother that ever lived. Thank you again and again for your help.—*M. G. M., Dayton, Ohio.*

His Truth Is a Shield

MANY LOVELY THINGS are always happening to me and my husband. We are wonderfully protected by the Spirit of the Lord, who makes sure and safe our way through the beautiful mountains between Puebla and Mexico City when we go on business trips. I wish all my loved ones in the States were as happy and successful and safe as we are. Bless you all.—*Mrs. R. H. R., Puebla, Pue, Mex.*

I FEEL THAT THROUGH Unity I have been wonderfully protected and blessed. It keeps my mind turned toward God and teaches me to trust to Him in all things. You are doing a splendid work and sending a blessing to many people. Thank you!—*Mrs. E. M. L., Charleston, S. C.*

Give Unto the Lord

I HAVE HAD a wonderful demonstration of God's supply and support since adopting the tithing plan. God bless Unity for all its work for humanity.—*L. D., Miami, Fla.*

I CANNOT EXPRESS what Unity has done for me. Since I began to tithe I have never lacked any good thing. God does do things right, and it is astounding. If I could only put into words what God has wrought in my life and how grateful I am!—*F. M., Brooklyn, N. Y.*

SINCE I WROTE TO YOU for your help for myself and my husband everything has come out for our good. Through Unity teachings we have been guided and sustained, and I gratefully acknowledge your prayers. —*B. B., Birmingham, Ala.*

I HAVE BEEN abundantly provided for since I began to tithe, and there is nothing I ask for that is for my good that I cannot have, because I ask in faith.—*B. M., St. Clair, Mo.*

Study to be Quiet

SEVERAL MONTHS AGO I requested your prayers for my son during his examinations. We are very grateful for your help, as my boy passed in all his studies. I am inclosing a love offering with my thanks.—*J. E. D., Old Hickory, Tenn.*

I KNOW THAT you will rejoice with me that my son successfully passed his test, and was the third highest in his class. I thank you for your prayers and for your wonderful letter. God heard our prayers and answered at once!—*Mrs. M. F. B., Springfield, Mo.*

THANK YOU for your prayers; I passed my examinations satisfactorily, my lowest grade being 84. Your letters and encouragement were very helpful, and I wish you success in your great work.—*R. M. B., Saint Peter, Ill.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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Is the Bible record that Jesus ate fish sufficient reason for rejecting vegetarianism?—*Extract from a letter answered by Silent Unity.*

There is an old saying that the Devil can quote Scripture, and we know by experience that he can. Even Jesus had to meet the temptation of misquoted Scripture, and His followers now need to be on their guard lest the enemy beguile them with misapplied texts.

The meaning of the word "devil" is Adversary. The Adversary is the adverse consciousness in men, or as Paul named it, the carnal mind, the mind of the flesh. The carnal mind is enmity against God; it opposes His Truth and violates His law.

In the fallen state of the Adam race, the carnal mind, potential in everyone, but demonstrated in its trols the functions of the body, producing disorder and discord, and makes all the trouble of every kind that people experience. From this disobedient mind comes every form of cruelty. It rejects everything that makes for righteousness and mercy and justice.

The savior from the mind of the flesh is the Christ mind, potential in everyone, but demonstrated in its fullness only by Jesus Christ. Through faith in His power to redeem, the way into the righteousness and power and dominion of the Christ mind is now open to every one, but each individual must decide whether he will identify himself with the Christ mind or will allow the carnal mind to dominate him.

When the question of vegetarianism is presented to one, he looks at it either from the carnal mind standpoint or from the Christ mind viewpoint. Passages of Scripture alone will not decide the question, because as we know, the carnal mind can quote Scripture to justify itself and sustain its dominating power.

The supposed example of Jesus in eating fish is often given by the Adversary as proof sufficient that vegetarianism is wrong. The undisciplined appetite of the carnal mind in its love for the fleshpots tries to hide behind the Savior of love and mercy.

We do not believe that the Bible record concerning the eating of fish by Jesus has even the slightest bearing on the question. In the first place, His acts were of greater import than appears upon the surface. He was the demonstration and fulfillment of the divine law of God in man, and all that He did in the outer world was symbolical of deeper things that were going on in His own consciousness.

Fish, with their marvelous power of reproduction, represent ideas of increase, and when Jesus multiplied the loaves and fishes He was illustrating a law of spiritual supply. The eating of fish symbolizes the appropriation by man of divine ideas of substance, and its increase in consciousness.

It was the custom of Jesus to use familiar things for His illustrations, and as many of the people He worked among were fishermen, it was but natural that fish should figure prominently as illustrations in His teachings. Instead of trying to change the customs of the people, He laid down certain universal principles that would lead the people themselves to change their customs. He knew that mere outward conformity to righteousness did not fulfill the divine law, which requires man to choose for himself the principles of Truth and work them out in his own life.

One of these principles is universal love. From Genesis to Revelation, promises of the reign of divine love and peace and mercy in all the earth are made again

and again. The prophet Isaiah, in his picture of the glorious reign of divine love, says: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." The golden age of righteousness and mercy and peace is to come through "the knowledge of Jehovah." God is love, and those who know God, love as He loves. They are glad to be humane, and they willingly refrain from anything that will cause suffering to any living creature. The Adversary's arguments have no weight with them whatever. They want to be merciful, and they are merciful, regardless of what other people do. They know that every cry of pain and every feeling of fear that animals experience is a reproach to man. These overcomers have the satisfaction of the understanding that through obedience to the law of love they are helping to bring into manifestation the kingdom of God upon earth.

On one occasion Jesus said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." When He was in Palestine, the race was not ready for the great revolution that was to accompany the ushering in of the new race and the new earth. He taught the great principles of life and love, and for two thousand years they have been working as leaven in the minds and hearts of men. He did not try to explain the details of "the restoration of all things." They were not ready to hear; but now the understanding that life and love are to be demonstrated is becoming general, and the Spirit of truth is awakening men to a knowledge of some of the blessings that the immediate disciples were not able to see when they walked with Him. The desire to demonstrate the love universal is lifting thousands out of every form of cruelty that selfishness has claimed is necessary to man's well-being.

Therefore, in the light of the Truth that God is love, and that Jesus came to make His love manifest in the world, we cannot believe it is His will for men to

eat meat, or to do anything else that would cause suffering to the innocent and helpless.

Why should one hold oneself in a positive spiritual attitude in the silence? How can this be done?—*Extract from a letter received by Silent Unity.*

In the beginning man was made to have dominion, but he lost it through disobedience. The redemptive work of Jesus Christ restores the lost dominion. This work is a process that takes place in the mind. Man has a spiritual center that is his throne, and when he is seated there, he can control and direct his every thought. When he centers himself in his outer mentality, his efforts to rule are futile.

The inner center can only be found when the individual takes a positive spiritual attitude. Drifting, falling asleep, allowing the thoughts to wander, all show that the silent place, which is the secret place of the Most High, has not been entered. It is possible for one to close his eyes and drop down into his subconsciousness without ever realizing his spiritual self. To avoid this, the silence should be entered in a prayerful spirit. The one motive should be to realize the presence of God, and commune with Him. Such a motive places one in a positive attitude and opens the way into the inner closet.

The affirmation of definite words of Truth is also helpful in bringing the mind into the right attitude to receive from Spirit. "Take with you words, and return unto Jehovah." Come into the presence of the Lord acknowledging His being and your own, and every faculty will respond to the power of Truth.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit.
—JESUS

A Blessing from the Correspondence School

As we come to the close of the year, we ask our students to join us in a prayer of thanksgiving for the good that has come to us, both faculty and students, from the study and application of Truth principles. The past year has been rich in opportunities for progress and for growth, and through our work together we feel that we have been drawn closer to God and to one another.

As you look back for a moment at your experiences of the past months, we ask you to erase from your mind any thought of mistakes or seeming failure, and carry into the new year only the renewed determination to study more faithfully and approach more nearly the Christ standard of spiritual consciousness.

As you take up each new lesson, know that it holds for you a special blessing, and call upon the all-knowing One to reveal to you its true meaning. Remember that the mastery of each lesson is of value to you only to the extent that you make practical application of its message; for the acquiring of knowledge is not an end in itself, but the means to an end—that of at-one-ment with the heavenly Father.

Our blessing goes out to you at this time, and we know for you that the new year will bring you rich gifts from the hand of God—the gifts of health, happiness, and plenty, through your advancement in the study and understanding of Truth. God bless you.

The Light of Truth to a Lighthouse

Recently a letter was received from a family living in a lighthouse on a lonely Northern coast, to whom our Silent-70 department had sent a supply of Unity literature ample to meet the requirements of the entire family. The letter reads in part:

"Your literature came, and is being thoroughly en-

joyed by us at the lighthouse. We are a family of eight, four of the children being boys, and two, girls. The island on which we live is only a quarter of a mile long, and not nearly so wide. So, you see, we find it very lonely, and any literature you care to send us will be thankfully received in Christian love."

While we are enjoying the Christmas season, surrounded by friends, let us remember to send a Christmas greeting in Spirit to those who are shut off from all gayety. Silent-70 rejoices in sending the message that carries to them the light of Truth.

Special Radio Programs

For the benefit of our friends who are unable to tune in on the regular radio programs broadcast over WOQ, the Unity radio station in Kansas City, arrangements have been made for three special broadcasts. These programs will be given after midnight of the third Friday in December, January, and February; or, to be exact, between 1 a. m. and 2 a. m., Saturday, December 16, January 21, and February 17. The December program will be conducted jointly by Charles Fillmore and Ernest C. Wilson. The January and February programs will be given by Mr. Wilson. Tune in on WOQ, 1,300 kilocycles (230.6 meters), Central standard time.

Our Gift with Yours

When you send a subscription for a Unity periodical to some friend who is receiving it for the first time, we include with your gift a copy of *The Unity Viewpoint.* This little booklet greatly adds to the value of your gift, for it explains the terms and methods employed in Unity literature, making it a simple matter for the new reader to understand and absorb its meaning. We send this booklet to all new readers except *Wee Wisdom,* as *The Unity Viewpoint* is for adults.

CLASSIFIED DIRECTORY

Unity Centers and Unity Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 311 W Monroe

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Soc, 108 W Main
* Unity Cen, 19 W Main

Bakersfield— ** Unity Cen, 1729 19th st

Berkeley— ** Unity Cl, 1176 Colusa

Burbank— *** Unity Cen, Gregg bldg

Burlingame— * Meta Cen, Metropolitan bldg

Compton— *** Unity Study Club, 311 So Acacia

Eagle Rock— ** Unity Cen, 4652 Eagle Rock

Glendale— *** Unity Cen, 119 S Kenwood

Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1651 Winona
§ Truth Center, 6633 Sunset

Inglewood— *** Unity Tr Min, 426 E Queen

Jone— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway
** Unity Cen, 1002 S Burger; Unity Harmony Cen, Alexandria Hotel; Christian Unity, 148 N Gramercy
* Unity Truth Cen, 815 S Hill; Anna McMillan, 4118 Central (col) Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Church of Divine Healing, 1684 W Adams
§ Home of Truth, 1975 W Wash

Napa— * Mrs Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 68 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Redlands— ** Leona Ballou, 906 Tribune

Richmond— *** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 2130 21st

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st

San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 227 E Arrellaga

Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Santa Rosa— ** Unity Cen, Masonic Temple

Stockton— *** Unity Cen, 822 N Center

Van Nuys— *** Unity Cen, 14550 Victory

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437 Glenarm
* Publication Bk st, 514 15th

Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
New Haven— ** Unity Study Cl, Duncan Hotel
Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— *** Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, (col) Masonic Hall, Weaver st
* Herbert Rodwell, 110 N Beach
Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
Lakeland— ** Unity Cl, 54 Lake Hunter
Miami— ** Unity Cen, 128 S E 3d
Orlando— *** Unity Cen, 409 S Orange
St Petersburg— *** Unity Church, 646 5th ave S
Tampa— *** First Unity Soc, De Soto Hotel
West Palm Beach— § Temple of Truth, 600 S Olive

IDAHO

Boise— * Unity Study Cl, 517 N 10th; Truth Cen, 203 Fidelity Bldg

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main
Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 5105 Michigan (col)
§ Divine Science College, Straus bldg; Unity Home of Truth, 116 S. Michigan
* South Side Cl, 4307 S Mich (col)
Decatur— *** Unity Cen, 308 W Main
Galesburg— ** Unity Cen, 46 E Grove
Moline— *** Unity Cl, Peoples Power bldg
Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
Rockford— ** Unity Cen, Stewart bldg
Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy
Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E
Davenport— *** Unity Cen, Whitaker bldg
Des Moines— *** Unity Cen, 42d and Rollins
Sioux City— ** Unity Cen, Martin Hotel
Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Lawrence— *** Unity Cl, Eldridge Hotel
Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Lexington— *** Unty Cen, Northern Bank bldg
Louisville— *** Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
§ Home of Truth, Hotel Vendome
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway
Bay City— ** Unity Cl, First Presbyterian Church
Detroit— *** Unity Cen, 100 W Kirby
Grand Rapids— ** Unity Soc, 61 Sheldon
Kalamazoo— *** Unity Cen, 209 W Dutton
Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d
Minneapolis— *** Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 415 Dakota
St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, 3538 Harrison; Unity Soc, 913 Tracy; Unity Cen, 2216 Brooklyn (col)
St Joseph— *** Unity Cen, Empire Trust bldg
St Louis— *** First Unity Soc, Kings Way hotel; Unity Soc, 5579 Pershing; So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Unitarian Church bldg
Great Falls— ** Unity Cl, 313 Central
* Truth Cen, Columbia bldg
Livingston— *** Unity Cen, Murray hotel
Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st
Omaha— *** Unity Cen, Courtney bldg
* Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier
East Orange— * Divine Science, 19 Washington
Montclair— *** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 306 E Central
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 3 Albee square
Chautauqua— *** Truth Students Home, 49 Scott
New Rochelle— ** Unity Cen, 271 No ave
New York City— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel
§ Church of Truth, Salmon Tower bldg
Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East Ave
Schenectady— *** Unity Soc, 1029 University
Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— ** Unity Soc, 610 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Cleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 3848

Prospect
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— * Church of Universal Truth, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Wellington— ** Unity Cl, 419 Courtland
Xenia— ** Unity Cl, Kingsbury bldg
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Reed hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— * Soc Healing Christ, 236 S 13;
§ Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Memphis— ** Unity Cl, 148 Court
Nashville— *** Unity Truth Center, 185 8th ave, No

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, Driskill Hotel
Dallas— *** Unity Assb, 1101 Burt bldg
** Unity Cen, 928 Allen bldg
El Paso— *** Unity Temple, 350 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milam Bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch Bldg
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— * New Thought Soc, Eagle Chambers
§ Divine Science Cen, 99 King William
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, 433 Victoria, Chatswood N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinlon, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, 12A Colquitt
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
GOOD BUSINESS—*Combines Truth with business*
PROGRESS—*The magazine with the modern outlook*
WEE WISDOM—*Teaches children to live happily*

(Unity, Unity Daily Word, Good Business, Progress, and *Wee Wisdom,* each $1.50 a year. *Weekly Unity,* $1 a year.)

Appearing This Month in
Other Unity Periodicals

PROGRESS *and Prophecy*

Youth magazine becomes *Progress* with the December issue, and its editor, Ernest C. Wilson, has written for this number a timely article on "Prophecy and the NRA." This article deals with NRA emblems, Egyptian pyramids, and certain oft-repeated prophecies of the Bible. The author makes it plain that our waiting for certain things to occur on fixed dates will not bring the desired things into manifestation; for instance, the return of stabilized prosperity. He says the changes that we desire must result from changes within ourselves. This article is but one of the many interesting features that mark the first appearance of *Progress*, the magazine with the modern outlook.

Remember Sometimes to Forget

To have a good memory is often an asset, but, again, a too-active memory is a drawback. Indeed, forgetting is sometimes quite as necessary as remembering. If you would learn the secret of remembering only the things that contribute to your joy and peace of mind, read F. B. Whitney's article "Remembering and Forgetting," which appears this month in *Unity Daily Word*. This magazine will help you to put the principles of Truth into daily practice.

All Law Is Good Law

In an article in December *Good Business*, Gardner Hunting declares that all law is a part of the one law of good, and that it will work for our benefit the moment we obey it. He points out that the teaching of Jesus Christ is not that of an impractical sentimental-

ist, but just plain common sense, based on His own thorough knowledge of simple, unalterable beneficent law. The title of Mr. Hunting's article is "Obedience to Law," and it is an invitation to you to let the law of good begin operating in your life. This article is an appropriate one for *Good Business* magazine, which stresses the application of Christian principles to everyday business affairs.

The Wind Blows Will an Idea

The blustery north wind, the feathery snowflakes, and the gay shop windows, all hinted at the approach of Christmas, and Will, standing before the toyshop window, wished with all his heart that he could go in and buy the big, beautiful doll that his sister Anne wanted. He knew that Father and Mother had little money this year, and that the doll was out of the question. Just then the wind blew a piece of paper in Will's direction, and something on the paper gave Will an idea. Boys and girls will want to know how Will succeeded in getting Anne her doll, and how Anne managed a surprise for Will also. The story is told, in December *Wee Wisdom*, by Adele Braidwood, under the title of "Christmas Is Coming." It gives a wonderful example of the true Christmas spirit, and is typical of the character-building material to be found in *Wee Wisdom.*

What Christmas Means to Us

Weekly Unity brings us, among other things this month, a Christmas message, "God Needs Us," by Ernest C. Wilson. In simple and beautiful language Mr. Wilson explains to us the real meaning of Christmas. He says that at Christmas time theology takes second place to humanity, and for a brief space at least we forget about ourselves, and remember One who came into this world needing the humblest as well as the greatest to love and serve Him. "God Needs Us" —a thought to carry with us into the new year.

Shop the Easy Way

This year why not make your Christmas buying a pleasure instead of a problem? You can do this by shopping the Unity way, which means that right in your own home, with a few strokes of your pen, you can order gifts to meet the needs of all your family and friends. The following paragraphs will suggest to you a number of delightful gifts.

The value of a gift from Unity cannot be reckoned in dollars and cents.

New Joy Each Week

Why not give some of your friends the year-long pleasure of a subscription for *Weekly Unity*, our $1 periodical? It would mean a new gift and new joy each week.

Gift Suggestion from a Reader

"I feel that *The Christ Way of Living* is going to be a mighty work, and would make a lovely present for a Truth student," writes a friend in Canada. Perhaps this suggestion might be the answer to your question what to give some friend. This little book by Genevieve Courtney Maurer gives practical teaching that is of help in making definite demonstrations. It is attractively bound.

Choose a Truth Book for Your Friend

The friend for whom you find it difficult to choose a gift—why not send him a Truth book? It may contain a thought that will prove to be the turning point in his life. We have thirteen standard Truth books from which to choose: *Remember, The Sunlit Way, Lessons in Truth, Miscellaneous Writings, Open Doors, Chris-*

tian Healing, Creed of the Dauntless, Heal Thyself, What Are You?, Adventures in Prosperity, All Things Made New, The Twelve Powers of Man, and *Lovingly in the Hands of the Father.* These books are bound in dark-green cloth, gold-stamped, and each is priced at $1.

A free copy of The Unity Viewpoint *will be sent to each of your friends who receives a Unity periodical for the first time* (Wee Wisdom *excepted).*

A Welcome Gift

Some one has said, "When God reveals to us the nature of the Bible, we find it the plainest, the most significant, the most fascinating book ever written." For these very reasons the Bible is always a coveted Christmas gift, and one of the most attractive Bibles offered is the Nelson Teachers' edition (American Standard Version), used and sponsored by Unity School. It has large, readable type, is self-pronouncing, and contains a Bible index, full references and other helps. An attractive feature is its lovely keratol binding. The book measures 5⅜ by 8¼ inches.

A Priceless Gift

The *Metaphysical Bible Dictionary* would make a priceless gift for your pastor, your Sunday school teacher, or your friend who is an earnest Bible student. This book of 706 pages is a cyclopedia of Biblical names, each name accompanied by a definition of its spiritual and metaphysical significance. Seven by 10 inches in size, it is richly bound in brown fabrikoid, with lettering of gold.

If you wish, you may order your Christmas gift subscriptions on the Prosperity Bank plan.

Gift Books for Children

We have three books, much reduced in price, that would make nice gifts for boys and girls on your Christmas list. They are *Little Susie Sleep Ears, White Stockings and Other Tales,* and *Treasure Box.* These books are priced at 29 cents each, or two for 50 cents. Another book, *How Jimmy Came Through,* very popular with children, is priced at 50 cents.

New Type of Greeting

To send a Christmas booklet is a fine way of conveying the season's greetings to a friend. The booklets *Holy Bread* and *The Song of Life* will not only express your good wishes, but will carry your friends some wonderful Truth sentiments to bless them throughout the year, and they cost no more than the average Christmas card. These booklets have attractive covers, and are inclosed in yuletide envelopes, ready for mailing. They are priced at 10 cents each for single copies; at 5 cents each for twenty copies or more.

Wee Wisdom, *together with* The Four-Leafed Clover, *is a value that you will find hard to equal.*

Books by Charles Fillmore

Charles Fillmore's books have been a source of help to many persons in meeting the issues of life. Among his books you will find one to meet the needs of your friend, whether he be just a beginner or an advanced student of Truth. Mr. Fillmore's books are *The Twelve Powers of Man,* his latest and most advanced work; *Christian Healing,* long used as a textbook for advanced students; *Talks on Truth,* a companion book to *Christian Healing; Directions for Beginners,* a booklet for one who is just taking up the study of Truth; and *Inner Vision,* a booklet that discusses the spiritual significance of dreams.

Let us save you the trouble and expense of wrapping and mailing your Christmas packages. We shall be glad to send your Unity gifts direct to your friends.

Substantial Gifts at Small Cost

The value of Unity booklets cannot be measured by their price, for each one makes a substantial gift, although the cost is small. These booklets meet many needs. They comprise: *The Silence, Caroline Napier, When Ye Pray, Inner Vision,* and *Book of Silent Prayer,* at 50 cents each; *Morning and Evening Thoughts, Beginning Again, Through the Gate of Good, Methods of Meditation,* and *Out from the*

Heart, at 35 cents each; *Directions for Beginners, Finding the Christ,* and *The Spiritual Law in Business,* at 25 cents each, and *Holy Bread, The Song of Life,* and *Unity's Statement of Faith,* at 10 cents each.

More Light with Each Reading

Year after year *Lessons in Truth,* by H, Emilie Cady, blesses new readers, and continues to inspire those who have read it many times. Reading it for the first time is like seeing the sun break through a bank of clouds, and with each new reading it gives out more light. It is written in the form of lessons with question helps, and the simplicity of its language and arrangement is of advantage to the beginner in the study of Truth. Why not send this book to some friend for Christmas? The one for whom you select it will realize that you have given him an invaluable book.

There will be greater happiness when more people become interested in Truth. You can help to spread this happiness by sending Truth literature for Christmas.

Free with *Wee Wisdom*

With a year's subscription for *Wee Wisdom,* we are giving, free, this Christmas, a new book, *The Four-Leafed Clover,* which boys and girls are sure to like. This 48-page book is printed in large type, is attractively illustrated, and has a lovely cover in three colors. Why not order this delightful combination gift for some child—*Wee Wisdom* for twelve months, plus *The Four-Leafed Clover?* It will cost you only $1.50. When ordered without *Wee Wisdom,* this book is priced at 50 cents.

If you like* Unity, *your friends will enjoy it too.

The First Step Toward Healing

Whenever you make a prayer for healing, begin with meditations that induce rest. This is such an important step that Ruthanna Schenck has devoted a chapter to "Relaxation" in her book *Heal Thyself.* Some friend who is seeking harmony of mind or body would welcome this book for Christmas.

Your Choice of Cookbooks

We have two fine vegetarian cookbooks, either of which would delight the lady of the house. *Meatless Meals*, printed in large type and bound in cloth, contains more than three hundred practical recipes. *The Science of Food and Cookery* gives information about nutrition and the conservation of foods, in addition to tested recipes for vegetarian dishes.

When you send a monthly Unity periodical to a friend, you send more than one gift; you send twelve.

A Gift That Repeats

Material gifts bring temporary pleasure, but a subscription for a Truth periodical widens the horizon of thought, and brings repeated inspiration and uplift. Why not send a subscription for *Unity* magazine to some friend, and let it bless him throughout the coming year as it has blessed you during the past year? An order blank is inserted in this issue.

A New Edition of "Divine Remedies"

Just in time for Christmas comes *Divine Remedies*, a favorite Unity book, which has been revised and amplified by its compiler, Theodosia DeWitt Schobert. It now contains twenty-nine chapters, some dealing with general healing, and some with treatments for specific inharmonies. This attractively bound book, measuring 4¼ by 6½ inches, would be just the gift for some friend who is not yet established in a consciousness of health. It is now ready for mailing.

Select Gifts

Some of our standard books come in lovely flexible bindings, and these make choice gifts for friends. In this binding we have *Lessons in Truth, Christian Healing, Miscellaneous Writings, The Twelve Powers of Man, Open Doors, Creed of the Dauntless, Adventures in Prosperity, All Things Made New,* and *Lovingly in the Hands of the Father.* These delightful books are priced at $2 each.

Weekly Unity, ***ordered for a friend, will come to him fifty-two times during the year.***

Periodicals for All Persons

A word about each of the Unity periodicals will help you to select your gifts.

Unity magazine, published monthly, is rich in material for the advanced student of Truth. Its keynote is healing by faith.

Unity Daily Word brings a daily page lesson, besides inspirational articles and poems. It is published monthly.

Progress is a monthly magazine for the alert person. It features delightful fiction based on Truth.

Wee Wisdom is a character-building, monthly magazine for boys and girls. It comprises stories, poems, pictures, cut-outs, and other constructive features.

Good Business, a monthly magazine, teaches executives, employees, salesmen, and professional men to apply the principles of Christianity to business.

Weekly Unity presents a simple, helpful message that is of practical value in meeting everyday problems.

Truth booklets were popular last year, and will be more so this Christmas. Use them for your Christmas card list.

Books at Reduced Prices

Some of our best books, in paper binding, that formerly sold at 75 cents each, are now available at 50 cents a copy. They are *Talks on Truth*, by Charles Fillmore, *Selected Studies*, by Imelda Octavia Shanklin, *Miscellaneous Writings*, by H. Emilie Cady, and *Truth in the Home*, by Alice L. Ruth. Your friends would appreciate these books for Christmas.

Unity Digest

Another issue of the *Unity Digest* is about ready for mailing, and you are to receive a copy. The *Digest* takes the place of our Christmas catalogue, so you will find in it a full account of our books, booklets, and periodicals. We hope that with its help you can do much of your Christmas shopping right at home.

This year the Christmas shopping period will be shortened by one week, since Thanksgiving Day comes on the last day of November. It would be wise, therefore, to send your Christmas orders in as early as possible.

Give

Unity Books and Booklets

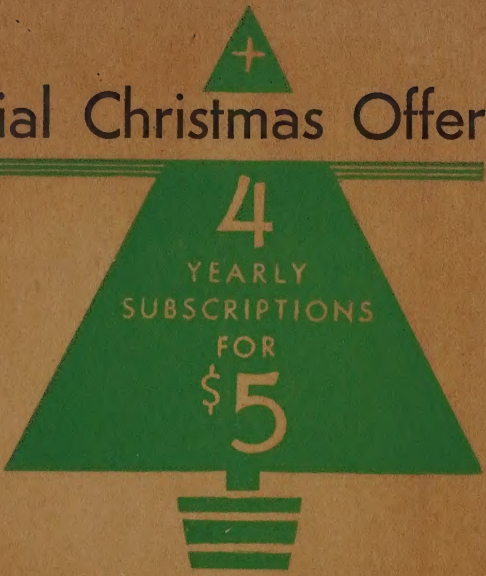
This Christmas

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish, $.10; German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian, $.75; German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French, $.75; German*	1.00
	*Divine Remedies	*French, $.75; English*	.50
	Heal Thyself	cloth	1.00
On Prosperity	*Adventures in Prosperity	flexible $2; cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	*Christ Way of Living, The		.50
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	*Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	*Song of Life, The		.10
	Sunlit Way, The	*German or English;* cloth	1.00
	What Are You?	cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth		.50
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	*Four-Leafed Clover, The		.50
	*How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	Treasure Box		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Special Christmas Offer



- This offer includes all the Unity periodicals -- Unity, Unity Daily Word, Weekly Unity, Good Business, Progress. and Wee Wisdom.

- Whether you are interested in ordering gifts for your friends, or new magazines or renewals for yourself, this offer is of advantage to you. The only condition is that you send cash with your order.

- The yearly subscription price of each Unity periodical is $1.50, with the exception of Weekly Unity, which is $1. Advance orders will be greatly appreciated.

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UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City Missouri

The Master

"The Master comes! A blessed light
That heals, renews, restores the sight,
He brings! He teaches all day long!"
So shout the eager waiting throng.

The dead arise; the lame go free,
The lepers cleanse, the sightless see.
Now speak the lips that once were dumb:
"The Man of Galilee has come!"

He comes today—but in disguise.
His word still heals, and sightless eyes
Are made to see, Aye, more and more
We learn the good He has in store.

No shouting throngs proclaim Him near,
Yet those who listen for Him, hear
His voice in silence. He comes still
To all who ask, and always will.

—*Winogene S. Savage*

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